

Baptist Magazine.

DECEMBER, 1824.

Remarks on a Review of Messrs. Cox and Ewing on Baptism, in the London Christian Instructor, or Congregational Magazine, for October, 1824.

To the Editor of the Baptist Magazine.

SIR,

A long Review of Messrs. Cox and Ewing, on Baptism, having appeared in the last Number of the Congregational Magazine, a reply will not, I presume, be thought unsuitable to the pages of your Journal.

Gratified in observing the moderate and candid manner in which both the gentlemen, just mentioned, had conducted themselves, we hoped their urbanity would have served as an example to the friends of their respective denominations. This, however, has not been the case. The Reviewer, before us, has treated his opponent with studied contempt, and, not content with calumniating an individual, has heaped the most unfounded and disgusting calumnies on the whole body of Baptists.

Passing by the inflammatory remarks on Mr. Cox's title-page, (remarks made because he has chosen to notice *three* writers, instead of one or none,) as capitious and unworthy criticism—the first thing which calls for animadversion is, a review of his advertisement. Mr. Cox says, "My persuasion is, that the popular feeling is theirs, the argument ours." Since this occurs in a work replete with argument, a fair opponent would have let it

pass, as a statement of such a full and honest conviction as every writer ought to possess. Let it be recollected, it is not given in the place of argument, but as the result of arguments, which are fully explained on the writer's mind. Beside, does not every Pædobaptist writer and preacher daily say, "My persuasion is, that both popular feeling and argument are ours;" and, if they give us their reasons, we have common justice enough not to quarrel with them for professing their convictions.

The concessions which have been made by Pædobaptist writers are next noticed in a fretful style, in which the writer seems at a loss on whom to pour the strongest torrent—Mr. Cox or those Pædobaptists themselves, in whose admissions we feel ourselves strong. Here we are told, "that these concessions have been proved, over and over again, to be as unfounded as they were unwary;"—but, we ask, by whom? Men of no learning, little intellect, and great party spirit, may have denied their justice; but no man of learning and respectability has yet ventured to risk his reputation, by their entire retraction. The concessions may be made more reluctantly, and in more measured terms than formerly, but the substance of them must remain as long as our

Pædobaptist friends read history and Greek. When Mr. Cox says, —the concessions have been made by the *best* Pædobaptist writers, the Reviewer indirectly questions it, and asks, “Did he forget that an able writer, on one subject, may be a very incompetent one on others?” True, but it happens, rather unfortunately, that no one will venture to say, the authorities in question are incompetent on the subject to which they refer. *The concessions made to the philological part of the argument, have been made by men renowned and revered in the philological world; i. e. they were the best writers on the point to which they speak.* Professor Porson, for instance, could be no authority on the argument from the Abrahamic covenant; but, on the critical question, his authority is magisterial. The concessions in question are afterwards said, “to regard almost exclusively the quantity of water;” and is not the mode of baptism a subject to which our friends attach as much importance as ourselves;—is not the far greater part of Mr. Ewing’s book employed in controverting our opinion of the mode? We are also reminded, that those very writers who have made the boasted concessions, still retained a decided and conscientious conviction against Anti-pædobaptism. On this account, we add, they are valuable. That foundation of argument, which is equally allowed by friends and foes, is doubly strong. Beside which, it should be recollected, many of these writers are referred to merely as men of learning, and are no examples in the practice of piety. With regard to others, how far their convictions were decided, as well as conscientious,

cannot easily be determined. That they were conscientious, ought not to be denied; but in what manner they satisfied their consciences, must be left in uncertainty. With their concessions, before us, we are constrained to acknowledge their inconsistency, and in shunning such inconsistency in ourselves, act out the consequences of their concessions in our practice.

The Reviewer seems to think he has given an indisputable veto to every future appeal, on this head, by saying this mode of reasoning “is unfair, and the least efficient,”—and, “that there is no controversy existing which may not be treated in the same way.” And why not? Opinions common to any controversialists, have always, on every subject, been a fair source of argument, and must remain so; notwithstanding the imperious dictation of this novel logician. Beside, it may be considered, that this is a controversy of a particular order; *i. e.* as far as philology and history are concerned; and every man is not at liberty to reject the concessions of such men as Salmasius, Suicerus, or Porson. While, in many controversies, the reasoning founded on concessions may be only an *argumentum ad hominem*, it is in this case an *argumentum ad eruditionem*, or a triumphant appeal to all the learning of the Pædobaptists.

The remark, that Pædobaptist churches contain vast numbers of theoretic Baptists, is next made the occasion of the most unsparing derision and insult. Instead of explaining the fact, whether the number be exaggerated or not, the Reviewer goes out of his way to *calumniate*—yes, *calumniate* those Baptists who certainly

had a claim on his forbearance. Speaking of Baptist communicants in Pædobaptist churches, it is said, "They are often found very anxious, and not very scrupulous, about the dissemination of their sentiments. Sometimes they are great gossips, as well as great zealots; and, when the Pædobaptist minister says little in public on this controversy, they contrive to suggest doubts, and perplex simple people; and we have generally observed, that as soon as any one expresses hesitancy, or even inquiry, on the subject, he is forthwith enrolled in that large class which Mr. Cox so honourably designates," &c. On this passage we restrain our just indignation, and say; First, *It is unkind and uncandid.* It is nothing short of a declaration of enmity against all Baptists. It is loading with opprobrium those who, by the very act of communion, attest their friendly disposition. Secondly, As a general and almost unqualified statement, it is *untrue*. With a much higher opinion of the justice and Christian feeling of the Pædobaptist body, than this writer has of our virtues, we believe, that, if its respectable ministers speak out, he will be left without support. It is possible some troublesome individual may have merited rebuke, but this, in the circumstances mentioned, must be a solitary case; for, Thirdly, the above statement *carries with it its own refutation*. It is not even plausible, that men who have preferred the communion of a Pædobaptist church to one of their own sentiments, should be mischievously and dishonourably anxious for proselytism. It is to suppose, that a man who stands aloof from party, is a violent par-

tisan: which is a contradiction in terms.

In connexion with this, there is displayed a very discreditable anxiety—to recollect and perpetuate the basest prejudice. I refer to the sentences in which we read, "Some *Anabaptist* advocate;"—"a dragooning kind of system, on which converts are often made to *rebaptism*;"—and "the tremendous guilt denounced by some bigoted partisan of *Anabaptism*." It is a matter of sincere regret, to see a journal like the Congregational descending to this tone of undisguised insult, and selecting those invidious and opprobrious epithets, which, on their present application, have become the cant of consummate ignorance or bigotry. It was below a gentleman to have used them in the taunting style of this writer, especially when he knew that they conveyed an erroneous distinction;—that they have generally been employed as terms of reproach;—have, in this sense, been objected to by us,—and, on this account, been avoided by respectable Pædobaptists. Such is their origin, and such their legitimate meaning; and such the use which has been made of them by turbulent and vindictive bigots, that it is difficult for any person who uses them now, in the manner of this Reviewer, to be acquitted of the pitifully, artful, and unchristian design, of loading us with the opprobrium that justly belongs to the insurgents of Munster, and their adherents. It can scarcely be believed, that any one, except an anonymous scribbler, would venture on such an act of literary and moral injustice.

The Antiquity of Infant Bap-

tism next comes under review. The manner in which Tertullian is disposed of, is an amusing specimen of confident trifling. By condemning Infant Baptism, says the Reviewer, he proved its existence. We take the fact, and despise his opinion. But, by condemning, we maintain, on the Reviewer's own showing, he proved it to be an error. We are reminded how near he lived to the Apostle John, and how, in the words of this review, he must have known the fact of the introduction of Infant Baptism; all which proves the value of his censure. It should be recollected, that, in proportion as the treatment of any opinion as an error, approaches the genuine sources of information, so great is the presumption against its truth, and its very antiquity, in this respect, stamped it with the highest reprobation. It is incumbent on our Pædobaptist friends to show, that the original notices of Infant Baptism were as a truth, and that the censures of it multiply as we recede from the fountain of truth; but, supposing Tertullian to speak of it, the case must be stated inversely; for the original notice of it is as an error, and the approvals of it multiply as the probabilities of corruption increased with the advance of time. We are not, however, sure, that this Father speaks of Infant Baptism at all; we are disposed to question its existence in his time, and plainly contradict the Reviewer, when he says, "he speaks of it as a thing then universal, and unquestioned." He opposed the Quintillianists, whose practice seems to have been precipitancy in baptizing minors immediately on their asking for baptism. At any rate, he opposed a practice, which, instead of being

universal and unquestioned, was one peculiarity in the conduct of a rising sect. The reader will find information on this subject in Robinson's History, c. 21. The quotations from Irenæus and Justin are, at best, equivocal, and contain not a syllable about the rite. But the best argument for its antiquity, is its inseparable connection with its necessity to salvation. All the advantage of this evangelical alliance, we cheerfully concede to our opponent; but beg leave to remind him, he surrenders it all, the moment he questions the doctrine of Baptismal regeneration. In another part of the review, we are told, with an air of mysterious importance, that one of the Fathers "frequently speaks of Baptism as a seal," "which we know (it is added,) was affixed to the forehead"!!! Is it, therefore, to follow, that the forehead only was baptized? Paul speaks of circumcision as a seal, and, therefore, this rite has been all along misunderstood, *for a seal was affixed to the forehead!*

The question of Etymology is afterwards examined. Here every reader must be disgusted at the superficial and flippant manner in which Mr. Cox's objections are noticed by the Reviewer. The first and second he evades. The third leads him to say, "That the root need to be no part of the language of the derivative." To which we reply, passing by the absurdity of the statement, as it stands, it must be a part of the language of the primitive, and this was what Mr. Cox intended. "That it may not be a useable word at all, apart from the signs of inflection," we admit, but, then, it must appear with some signs of inflection in the sense contended for;

and here is Mr. Ewing's failure. The objection that Mr. Ewing's principle would introduce the utmost uncertainty into language, is said to be invalid, because the analysis developed may still be correct. But, if the utmost uncertainty be introduced, who is to decide what may be correct? Or, can a thing be certain and uncertain at the same time? When Mr. Ewing is charged with reversing the whole system of etymology, it is asked, what principle is reversed in bringing the derivative as collateral proof and illustration of the primitive? To which we reply, this is not the case. Mr. Ewing assumes the very existence of his primitive, because he happens to find a certain word in another language, which he chooses to call its derivative. He travels first from Johnson's *pop* to his own Greek term, and, then, having established his primitive from his derivative, goes back for illustration to what was just now his only proof. Take away this collateral proof, or illustration, as it is called, and what becomes of *pop* altogether? For want of a collateral support, the edifice falls—for want of a reflection, it becomes invisible. Thus, when we are further interrogated, "What principle of etymology is violated when Mr. Ewing shows that though a particle may have passed through various dialects, and different and intermingled languages, it still retains, in the latest transmutation, the import it had at the first?" We reply, Prove that it did exist in the first. On what principle, we ask, in our turn, was Mr. Ewing obliged to find a primitive for *pop* in the Greek; and, without such an obligation, how did he feel himself warranted in his arbitrary application of the

rule relating to the change of vowels and labial consonants? He has taken upon himself a task, which, whether his cause of Infant Baptism needed or not, as a critical undertaking, is perfectly gratuitous; and, in which, without a rule to guide him, his reader is likely to be bewildered in a *mob** of etymological conjecture.

There is one circumstance in this Reviewer's defence of Mr. Ewing, worthy of notice. He, with, we believe, the great majority of his party, refuses to adopt the criticism as correct. Hence he is open enough to say, "What we have said does not prove that he (Mr. Ewing) is correct." This is extraordinary candour. Why, then, we ask, this labour in his defence? The reason follows: "It merely exposes the failures of Mr. Cox"! What, then, is this review of twenty-seven columns, the result of personal hostility to Mr. Cox? Does it signify nothing what errors are circulated by Pædobaptists, provided the Baptists are exposed on every occasion? Is it so, that even when we have truth on our side, we must be allowed no honour in the conflict? If a Pædobaptist fall into error, is his error so sanctified, that it must not be exposed by a Baptist? This is, indeed, an exposure of party jealousy and resentment. Besides, if Mr. Cox has failed, we should like to know the arguments this Reviewer has in store. What rare ingenious mode of refutation has he discovered? We challenge him to prove Mr. Ewing incorrect, without employing the arguments of Mr. Cox.

* *Mob*, derived from *Ποπ*, *pop*, by changing the consonants.

Rev. xix. 13, is next discussed, and the controverted criticism is said to be too refined for this text. The Reviewer supports himself by observing, that the words *κρίνει* and *πολεμει*, are in the present tense the House, and Host, the "Word of God," is represented in the 19th as in the act of slaughter. Why the present tense is an objection, we are utterly at a loss to conceive, since, on either hypothesis, it might have been past or present. But to maintain that the description admits no distinction between going forth and engaging in the conflict, is in palpable contradiction to the text. The preparatory array is spoken of in the first place, and the leader is expressly said to be *followed* by his armies, *clothed in fine linen, white and clean*; utterly inconsistent with the idea of his own garments being marked with the blood of his slaughtered enemies. Besides, this part of the scene is laid in heaven, whence the procession goes to the conflict. The call to the fowls of heaven is not subsequent to the slaughter, but a previous declaration of its certainty. The call intervenes between the appearance of the leader in the paludamentum, and the possibility of its being splashed, or "*bepopped*," with blood. The conflict is then expressed as following, in the 19th and succeeding verses. This is so obvious to the most superficial reader, that nothing but culpable inattention, or the most blinding prejudice, could have misled the Reviewer. After this, he ventures the query, "What evidence is there that this paludamentum is the robe in which warriors actually went to battle?" The writer, we believe, knew it was so, and not daring to give the

negative, chose this disingenuous mode of expression, for the sake of confusing the uninformed.

One topic more. We have three or four columns on Burial. On what is rather obscurely called the *final interment* of Christ, we ask the Reviewer,—Was Christ buried? Yes, or No? Give a direct answer, and then refine as much as you please.—If the final interment of Christ had taken place, would he have been interred in a different spot from the sepulchre in which he was laid? If not, he was actually buried, for the time, as much as he ever would or could have been.—Again, are we never to say that a man has been buried, if, after his commitment to a burying-place, he be ever removed? On the principle adopted in relation to that subject, we might prove, that every removal of a body from the place of its original interment, destroys the fact of its burial. The boyish remark on the quotation from Horace, is utterly pointless, when the "*particulum dare*," and the "*interjecto ter pulvere*," are insisted on; on the one side it shows that the primary and essential idea of burial, was something entirely distinct from washing or embalming. On the other side, it is necessary to prove that the practice of scattering dust thrice on a body, that could not be otherwise interred, to prevent the exclusion of the soul from Elysium, was the proper mode of ancient or Roman burial. If the Reviewer possess the least tincture of information on the subject, he knew that whatever were the preparatory rites, the uniform practice of burial was interment, whether below the level of the earth, in a cave dug in

the side of a rock, or in a tomb raised on the surface. "*Siti* (says Cicero,) *decuntur us, qui conditi sunt.*" Possessing this information, his remark is worse than pointless; it is disingenuous and fraudulent.

If it were necessary to say any thing more in tracking the egregious blunders, and exposing the short-sightedness of this inflated and petulant writer, we might notice his observations on the Baptism of the Eunuch. Here we are seriously told, that whatever the one did, the other did; and that, if they both went down into the water, and the Eunuch was immersed, Philip was so also! Did it not occur to this sagacious critic, that, if he be correct, Philip must have been baptized by the Eunuch, *whatever his baptism was*. He should certainly have chosen for his motto, "*Virginitus puerisque Canto.*" Looking, Sir, at the entire want of argument and plausibility in every page he has written, your readers must be surprised at the scorn and derision with which he has treated Mr. Cox, and the self-complacency with which he puts by Dr. Gale, as lie would a school-boy, worthy of his sovereign contempt. We expect it will be long before controversy will furnish a better specimen of bombast and abuse. In describing its general character, we may say, it adds not an atom to the weight of the Pædobaptist argument, but greatly to that sectarian odium, which it is of the first importance, on every occasion, to qualify and destroy. The writer attempts scarcely any thing but coarse invective; and incapable of availing himself of honourable resources, eagerly applies to the meanest.

"Flectere si nequeo superos, Acheronta movebo."

With whatever indifference to the enormity of intolerance the review might have been written, in an hour of sudden irritation, we do not envy the man his feelings who can reflect on its publication without shame and remorse.

In conclusion, Sir, I am sure you will regret, with me, that this review has ever been published in a journal which pretends to a higher character than many monthly publications. Our regret can arise from no feeling of embarrassment it is likely to occasion in the minds of the least initiated in this controversy; but solely from the unamiable aspect it gives to a party, with whom we should be happy to live as brethren, if they would not vilify us as enemies.

*A Friend to
Truth and Justice.*

A REPLY

TO THE

Queries on the Admission of Members into our Churches.

To the Editor of the Baptist Magazine.

SIR,

In reply to the Queries on the admission of members into our churches, proposed in your Magazine for August last, p. 334, I beg the insertion of the following observations.

When the Jewish economy was established, it was enjoined on Moses, that he should do all things according to the pattern shewn to him in the mount. In the execution of this commission, it is frequently observed, that all things were done "as the Lord commanded Moses."

The principle contained in this injunction and observation is,

that God has the sole right to prescribe every thing that is of authoritative obligation in his service, that his injunctions are all sufficient, and that entire submission to his will is the duty of all his servants. That to legislate belongs exclusively to God; and that it is ours only to obey.

This principle is fully recognized in the New Testament,* when our Lord enjoins upon his disciples not to be called masters, nor to give the title of father to any man upon the earth; claiming the authoritative appellation of master solely to himself, whilst he places all his servants in perfect equality as brethren. The apostle also inculcates the same principle when he says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."† "And that we are complete in him, who is the head of all principality and power."‡ The rejection of this principle gave rise to the papacy; and it is by its rejection that popery is maintained to the present time. Were the authority of our Lord Jesus Christ, as it is revealed in the holy scriptures, universally acknowledged and supremely respected, popery, with all its priestly authority, human traditions, auricular confessions, and pompous ceremonies, would immediately become a mere matter of history. Popery, then, would only be known as one of the former things that had passed away. It would be entirely consumed by the spirit of our Lord's

mouth, and destroyed by the brightness of his coming.§

The Reformation was effected by an acknowledgment of the exclusive authority of Christ, as revealed in the holy scriptures. This principle constitutes the basis on which nonconformity rests in this country. And this is the vital principle of our own denomination. That which is essential to the very existence of the Baptist denomination, would prove the certain and immediate annihilation of the papacy.

The above observations show the ground which I shall, at present, occupy in replying to the queries respecting our general method of admitting members to our churches, by the personal appearance and examination of the candidates, for the church to judge and decide on their qualifications for communion.

This method of admission to church-fellowship is almost universal in our churches, and, in most of them, is made so absolutely necessary, that no person is, or can be admitted to membership, without previously submitting to this law. I call it a law, because a practice so universally observed, which is made so absolutely necessary, and which, in its form, is so strictly judicial, possesses all the features and force of a law. No one, I presume, will contend that this law can be established and enforced on the principles of natural and moral obligation. It exhibits all the peculiarities of a positive institution, and we must, according to our avowed and well known principle, look for its enactment and authority in the commands or precedents of the sacred oracles alone. The law of baptism is, with great solemn-

* Matt. xxiii. 8, 9, 10.

† 2 Tim. iii. 16, 17. ‡ Col. ii. 10.

§ 2 Thess. ii. 8.

nity, enjoined on all believers by our Lord himself. Confession of faith at baptism is plainly stated; and we are informed of thousands being added to the church after they were baptized. But, in this acknowledged, and perfect standard of our faith and practice, there is not, either directly or indirectly, even an allusion to the candidates appearing before the church for examination and judgment, before they were admitted to communion.

Our standard and rule furnishes to the full, as much evidence for infant baptism, or for the ceremony of exorcism at baptism, as it does for bringing candidates before the church for examination previous to their being baptized. Our churches, therefore, all of whom profess to call no man upon the earth master, and who disclaim all authority in themselves to decree rites and ceremonies to be consistent, must place this practice of ours in the same rank with the customs and traditions of the Romish church. To assert that the practice has been of long standing in our churches, of general observation, and is handed down to us by venerable fathers, will not alter the nature of the service so as to convert it into a law of our Lord and Head; nor give it the authority of a scriptural precedent.

Many popish traditions have the sanction of hoary age, of extensive prevalence and respectable patronage, but their not having a place in the sacred oracles, has procured them the most decided and deserved rejection from all those, whose appeal for authority in the church, has been only to the law and to the testimony of their God. Whatever may be the other pretensions of the practice under

consideration, as it derives no authority from either the injunctions or precedents contained in the New Testament, it cannot be enforced as a law in our churches, but in violation of our fundamental principle as Protestants, as Dissenters, and as Baptists.

Though there may be no one in our churches who will claim for this custom the sanction of a law, it is probable that it has many and strenuous advocates as a matter of expediency. It is my intention, therefore, at some future period, to solicit the attention of your readers to the expediency of our obliging all the candidates for communion in our churches, indiscriminately to appear before the church for examination and judgment, previous to their admission as members. In the mean time

I remain yours, with esteem,

SENEX.



AN ANSWER

TO THE

Question of A. B. and C. with D.

AND SOME OTHERS.

To the Editors of the Baptist Magazine.

BRETHREN, in answer to the question in your Journal for October, page 433, I beg to offer the following remarks.

The querists expect soon to have a pastor settled amongst them; this shews that the Head of the church continues to afford proofs of his faithfulness and grace, in multiplying the number of his people, and in raising up pastors and teachers to feed them with knowledge and understanding.

These querists, too, expect to support their pastor, which does

them credit. "They which preach the gospel should live of the gospel.—If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Certainly it is not a *very* great thing; for there is no comparison between the real worth of the one communication, and that of the other. What churches receive, through the blessing of God upon the labours of their pastors, is infinitely more valuable than what they give them for those labours. Churches, which comfortably and creditably support their pastors, do only what is just and right. The money devoted to this purpose is not matter of gift or benevolence; but of equity, without which, the parties concerned cannot act honestly.

Some of the pastors of our churches are not so comfortable in temporal things as they ought to be; nor as they would be, if the members of their respective churches, and the more opulent individuals in their congregations, would act righteously towards them.

It must be very unpleasant and discouraging to a Christian pastor, if he see those who pretend to love his ministry, and to profit by it, living in ease and plenty, while, through the smallness of his income, he is afraid that he should not be able to provide things honest in the sight of all men. If he see them spending money after that which cannot profit, but must injure their souls, while he dare not indulge the liberal desires of his mind lest his creditors should suffer loss.

Where, through the poverty of a church and congregation, a pastor cannot be supported by the contributions of his people,

it his highly commendable in him to endeavour to supply the deficiency by the labour of his own hands. This should be necessity, and not choice. "He that warreth entangleth not himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." This necessity should not originate in want of a liberal spirit on the part of the church and congregation, but from their real circumstances.

It is said, in reference to this very subject, "Whatsoever a man soweth that shall he also reap;" yet some men act as though they did not believe it, and this may be one reason why they profit so little by the ministry of the word. They sow sparingly, and reap the same. (See Gal. vi. 6, 9.)

Your querists wish to know, which, out of three methods, will be the best for them to adopt, in supporting their intended pastor. Whether they shall give him the free-will-offerings of the congregation, collected exclusively for that purpose—offer him whatever the seat-rents may produce—or propose to him a definite sum, to be paid out of a mixed fund that is applicable to all the expenses of public worship.

It may be noticed, that they have only one side of this agreement to make, and that, before they can have a pastor settled amongst them, the person whom they may judge qualified for that office, must also unite in this agreement. This, in my opinion, will lead to an answer to their question. It will be his duty to consider whether the salary he is to receive will be adequate to the support of his family; to this end he *must* know what that salary will be. To settle amongst them without attending to this, would

discover a want of thought, which ought not to be found in a man, who fills so important an office in the church of God. It being more certain that every man ought to be honest, than it can be that any *one* man should be a minister of the gospel, or the pastor of a Christian church. The former being enjoined by express declaration on all men; the latter only inferred from premises, not in every case so clear and satisfactory as could be wished.

At the forming of this contract, for a contract it must be, though not of a mercenary nature; the querists may not be able, certainly to say what the amount of free-will-offerings to the support of their pastor may be, nor yet the amount of the seat-rents. It will, in my opinion, therefore, be the best on the part of the querists, to offer him a definite sum, to be paid from sources that may best suit their convenience; the manner of raising money for this purpose, being, in some places, different from what it is in others. This method will, also, be the most comfortable for the pastor; he will know what he has to expect, and may order his domestic affairs accordingly.

Should it be said, that, as these querists will be cautious, and not have a minister ordained over them, till they have first tried and proved him, and that, then, the free-will-offerings for his support will be known, and the amount of seat-rent ascertained; and that, therefore, it might be equally safe and comfortable for the church to offer, and for the pastor to accept either of these, as for him to accept a definite sum; we would reply, what, indeed, has too often been experienced, (*viz.*) that what has been

the case at the ordination of a minister, with respect to money matters, has not in every instance been continued. There is a fickleness and uncertainty about even some good men towards their ministers, which are not discovered until circumstances unite to bring them forth; and it is not improbable but these very men may be most forward in desiring the settlement of the pastor, and most free and large in their promises respecting his support. If this be the case with some, who, upon the whole, may be called good men, what is to be expected from others, who, at a minister's first settlement, may hire a pew in his place of worship, or contribute to his support? These may pay, as long as they can imagine that they are well thought of, but, if they suppose themselves slighted, or neglected, they may pay no longer. It is well when what is done for the support of the Christian ministry, proceeds purely from love to Christ and his cause; when there is no expectation of an ample return being made in *homage*, either from the minister who receives it, or from the poor friends, who can do nothing towards his support.

Let a pastor have a definite sum, and in case of failure, let it be made up by those members of the church, and individuals in the congregation, who can best afford it, that the minister suffer no loss.

Your querists will perhaps bear with me if I offer them a word of advice, as to the punctuality of their payments to their intended pastor.

The salaries of our ministers are generally paid to them quarterly; this plan has its advantages; the times appointed for

these payments, should be regularly and punctually observed. If they be not, ministers may think themselves neglected, which may prove injurious both to themselves and to the churches. It is not right to plead, in default of this, that they can do without being paid exactly at the time: they look for their due as well as other men.

This business devolves upon the deacons of our churches; and, though it must be acknowledged, there is some difficulty in doing it with strict punctuality, yet, in general, a little management and forethought would be sufficient. Deacons should be alive to this matter; carelessness in them will diffuse itself through the whole of the people, and a minister may have to wait for the quarterly contribution several weeks, not to say months, which may put him to great inconvenience.

I do, therefore, advise, that the deacons of the church, to which your querists belong, take good care that this part of their office be attended to with diligence and in order.

G.

The Legitimate Bounds of Religious Controversy.

To the Editor.

SIR,

Having sometimes seen young professors of religion placed in critical circumstances with respect to the defence of the truth, I have thought it might be useful to collect the sense of scripture on the lawful range of religious controversy, and, thus, to guard against an irretrievable loss of time in a race in which there are *many* runners, and but *few* winners.

When God created our first parents they were perfectly happy in the presence of Him who is infinitely holy; and it was not necessary then to say, "Remember thy Creator." But sin transforms the affectionate son into the trembling slave; and, thus, we perceive an evident symptom of alienation from God, when we read concerning Adam and Eve, that "they heard the voice of the Lord God walking in the garden in the cool of the day, and hid themselves from the presence of the Lord God amongst the trees of the garden." Gen. iii. 8. This trait of character, however, did not confine itself to the garden of Eden. It has spread, like a contagious disease, over all the habitable parts of the globe: so that, as soon as a child has learned that there is a God, the language of his heart is, "Depart from me; for I desire not the knowledge of thy ways." Job xxi. 14.

Thus, nothing that *comes* from God has been properly appreciated. His Holy Spirit has been calumniated, his Son has been rejected and crucified, and his servants have "had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, and tormented. Of such persons the world was not worthy; and they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. xi. 36—38.

Nor has God's holy word been more exempt from hostile attacks. For attempts have been made to suppress the truths the Bible contains, at the very time when the evidence of their Divine ori-

gin was shining like the sun in his meridian splendour. Hence we read concerning Annas the High Priest, and Caiaphas, and John, and Alexander, and the Jewish rulers, elders, and scribes, that they conferred among themselves respecting the apostles Peter and John, "saying, what shall we do to these men? for that indeed a **SIGNAL MIRACLE** hath been wrought by them is **MANIFEST to all who dwell in Jerusalem**; and we **CANNOT DENY** it: but, that it **SPREAD** no further **AMONG THE PEOPLE**, let us severely threaten them, that they speak henceforth to no man, in this name. And they called them, and commanded them **NOT TO SPEAK AT ALL, nor TEACH in the name of Jesus**.—But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." Acts iv. 16—20.

From the facts here adduced, it is plain that overwhelming evidence is not the thing that is wanted to make men love and impart divine truth. "If they hear not Moses and the prophets, neither would they be persuaded if one were to rise from the dead." Luke xvi. 31.—Christians, therefore, are happily relieved from spending their "hand-breadth" of time in following objectors through the labyrinths of their daring speculations. So that, with respect to himself, an humble inquirer is not robbed of the opportunity of working out his "own salvation with fear and trembling;" (Philip. ii. 12:) but is enabled, by the aid of the Holy Spirit, to fight the "good fight," and finish his "course with joy," instead of mourning at

the last when his soul is lost, and exclaiming in the agonies of despair, "They made me keeper of the vineyards; but mine own vineyard have I not kept." Can. i. 6.—Thus, also, Christians can redeem time to give proofs of love to an Almighty Saviour, by kind offices to those whom he regards with peculiar affection. (Matt. xxv. 34—40.)—On the same principle, too, the Christian instructor is relieved from an *excess* of labour on the barren heath, that "seeth not when good cometh, and is enabled to abound in the work of the Lord," by the diligent cultivation of a more promising soil. "For the land which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." Heb. vi. 7.

There are, then, many bold speculations which, to the Christian, are forbidden fruit. Under this impression, David says, "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child." Psal. cxxxi. 1, 2.—To the same purport, also, is the injunction of Paul to Timothy. "Give **NO HEED**," says the Apostle, "to fables and endless genealogies, which minister questions rather than godly edifying, which is in faith." 1 Tim. i. 4.

We must, however, be careful that we do not verge to the opposite extreme. For, in such a case, the objectors may "be wise in their own conceit." (Prov. xxvi. 5.) Nay, they may infer that the Christian's cause is inde-

fensible, and, in their inglorious triumph, may say, "Aha, so would we have it." But a good cause has nothing to fear: and hence the apostles bestowed the highest commendation on those investigators of their doctrines who had truth for their object. Thus, in giving an account of the Bereans, the inspired writer says, "These were more noble than those in Thessalonica, as they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts xvii. 11. The Apostle Paul, also, says, "Prove all things—hold fast that which is good." 1 Thess. v. 21. —The Apostle Peter, too, shows us that every Christian should be provided with an answer, and be willing to give it. "Be always ready," says he, "to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence." 1 Pet. iii. 15.

From what has been adduced, on both sides of the question, it is evident that there must be a boundary line between lawful and criminal controversy, or between an answer that we *are* to give, and an answer that we are *not* to give.

In pursuing the inquiry respecting this line of demarcation, we learn, in the first place, that an UNPROFITABLE ANSWER is to be withheld, and that the answer to be given must be UNEQUIVOCALLY PROFITABLE. "Let no corrupt communication," says St. Paul, "proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. iv. 29. On another occasion, likewise, the same apostle says, "Let all things be done unto edifying." 1 Cor. xiv. 26.—On

the other hand, Paul says to Timothy, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." 2 Tim. ii. 14; —and again he says, "Foolish questions, and questions without instruction, avoid; knowing that they gender strifes." 2 Tim. ii. 23.

In the second place, we are at liberty to give an ASCERTAINABLE ANSWER; but are not allowed to give a PRESUMPTUOUS one. To this effect is the memorable declaration in Deut. xxix. 29. "The secret things," says Moses, "belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do ALL THE WORDS of this law."

In the third place, our answer should be characterized by a CHRISTIAN SPIRIT, and not by THE SPIRIT OF THE WORLD. Unhappily, at Corinth, there was a dangerous departure from this mode of conducting controversy. Hence the apostle says to the church in that city, "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. iii. 3. —There was nothing in envy that was spiritual. It was a noxious flower from nature's garden, and might have been as easily plucked by the vilest heathen reprobate in Corinth as by a man professing Christianity. So again, strife that aimed to convert the church into a debating society,—instead of being a guardian angel to the righteous, was a demon that had made the world an Aceldama, or field of blood.—But such a monster received no coun-

tenance from Paul and his companions. "The weapons of our warfare," says he, "are not carnal, but mighty, through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 4, 5.—If we wish, also, to see how the apostles fought with these weapons, we may see a temper of mind which, if cherished by us, will do us good all the days of our life, and be graciously remembered at the last day before the assembled universe. To such a spirit Paul adverts when he says to the Thessalonians, "We were gentle among you, even as a nurse cherisheth her children: so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but, also, our own souls, because ye were dear unto us." 1 Thess. ii 7, 8.—Such a spirit, also, Paul shows to be essential when he says to Timothy, "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil who are taken captive by him at his will." 2 Tim. ii. 24—26.

Bromley, Middlesex.

J. F.

Mixed Membership not Mixed Communion.

Remarks suggested by the Review of the Life of the late Rev. J. Hinton, of Oxford, in the Baptist Magazine.

To the Editors of the Baptist Magazine.

GENTLEMEN,

When I refer to the Review of

my Father's Life, in your number for August last, it is by no means for the purpose either of complaint or vindication. I ought, indeed, in reply to one expression of the Reviewer, to state, that my revered parent never descended "*to court the approbation*" of any class of his hearers. If there were points in which he "accommodated himself to their prejudices," it would have been much more correctly said, that he became all things to all men, that he might win the more, and by all means save some;* and with this remark, I freely leave our mutual readers to judge of the wisdom of his conduct, in the case in which it is arraigned.

My present purpose is to make a few observations on the subject of mixed communion, in the particular aspect in which the Reviewer has presented it. He attaches much importance to the practical illustration of the subject, afforded by the history of the church at Oxford; a history which I have certainly given without disguise, having no wish to conceal any thing conducive to the establishment of truth, and being perfectly unconscious of its alleged condemnatory bearing on the system in question. Some persons, I believe, have come to a directly opposite conclusion; and I have only to request that your readers will judge for themselves.

I must enter my protest, however, against the state of things at Oxford being identified with mixed communion. It undoubtedly includes this; but it is much more. It is mixed membership. The former exists, when a church, composed exclusively of Baptists, admits Pædobaptists to the Lord's-

* 1 Cor. ix. 19, 22.

table: at Oxford, both Baptists and Pædobaptists are members of the church. I am by no means saying that this is wrong. I highly admire the application of the scriptural principle; by which once existing discord was effectually quelled, and the harmony and Christian love which have been there so long and so uninterruptedly maintained. But the system of mixed membership is plainly different from that of mixed communion: and if, from this or any other history, the former should prove to contain capabilities of mischief, the advocates of the latter have a right to require, that the evil should be strictly referred to its real source. It is manifest that mixed communion, properly so called, has no tendency whatever to disturb the peace of the church. It introduces no persons of jarring opinions, to speak, or vote, on its affairs. It opens no avenue for controversy; nor does it give Pædobaptists such a connexion with the society, as to entitle their peculiar sentiments to any extraordinary deference. Persons admitted to the Lord's-table only, will scarcely be disposed to enter deeply into matters of business. They will be but as occasional communicants: to whom, indeed, it is highly important for the church to shew all tokens of Christian affection; but whose possible diversities of opinion, or feeling, cannot any way affect its peace.

I must be allowed to add, that admission to the Lord's-table is all, which, as a free communicant, I feel myself under any obligation to grant; and all which I should expect a Pædobaptist to solicit. It is the whole matter involved in the controversy. It includes all that is of the nature

of spiritual privilege, and that pertains to the communion of saints. And what more does a Pædobaptist wish? To become a constituent part of the body might gratify him, by enabling him more eminently to promote its welfare; and the members might feel corresponding pleasure in receiving him: but, if objected to, under what authority would he *claim* admission? Perhaps it would be difficult to shew, that they are not at liberty to decline the proposal; or that there are any scriptural grounds for condemning a society, who, while practising free communion, should judge it inexpedient, in the present state of the religious world, to allow of mixed membership. From the best feelings, a Pædobaptist might regret such an arrangement; but were he to resent it, one should suspect the existence of dispositions, which would associate his reception with fears of most afflictive results.

I apprehend it is customary to admit to the Lord's-table such persons only as belong to some regularly organized society; and perhaps it is a prevailing opinion, that this ought to be a rule. But I am not acquainted with the scriptural grounds of such a sentiment; and I should be glad to have the reasons assigned (if there are any sufficient ones) why it would be wrong to administer the holy Supper to persons possessing all requisite qualifications, except the questionable one of being members of a particular church.

If any apology is needed for these remarks, I have only to say, that the subject was fairly started by your Reviewer. I was not previously aware, that the views of either party in the con-

troversy were admissible in the Magazine; nor am I quite sure that a *reviewer* can utter any opinion without implicating the sentiments of the work,—which, of course, as connected with the denomination at large, you do not wish to identify with either side: but, as the topic is afloat, and discussion now unfettered, the statement being in a review cannot screen it from notice. For these observations, I am personally responsible; and I trust they cannot justly be charged with partaking of the asperity, which, in this controversy, has too often characterized both the attack and the defence.

I am, &c. &c.

J. H. HINTON.

Reading, Oct. 7, 1824.

. We feel constrained, in order to maintain our principles, as *Protestant Dissenters*, to notice a fundamental omission in the above: there is no appeal made to the authority of the scriptures! In matters regarding the *nature* of positive institutions, or the *order* in which they are to be observed, it is not sufficient to offer *opinions*: nothing is done unless it can be proved, that “so hath the Lord ordained.” Ministers have no right to “deliver to their people” what they have not “received of the Lord Jesus.” The non-observance of the prescribed order, by the Corinthian church, while professedly regarding an ordinance of Christ, nullified its existence:—“This,” said the apostle, “is not to eat the Lord’s Supper.”

Editors.

Miscellanea.

To the Editor of the Baptist Magazine.

SIR,

I accidentally met with the following passage, while looking for a very different subject; if you think it worthy a place in the Magazine, it is at your service. It is translated from J. D. MICHAELIS’s *Entwurf der typischen Gottesgelartheit*. Göttingen, 1753. p. 148, &c.

Speaking of Baptism as an image of the death and resurrection of Christ, which signified that God would impute the sufferings and death of Christ to him that believed and was baptized; he adds,

“If then an adult, a Jew for example, was to be baptized, and I should translate the language of the action into words, it would be in the following confession.

“I acknowledge that I have been a very great sinner, and as impure as a heathen or an idolater; and that I have no title to the kingdom of God, on the ground of my birth and ancestry. And although God,

in his grace, hath promised a blessing to the seed of Abraham, yet I confess that hitherto I have not been a son of Abraham. For, although naturally I am descended from him, yet I am not a son of the promise, and I believe that to these only the promise belongs. All my former religion I acknowledge was false; and so false, that it was insufficient to obtain eternal happiness. On account of my sins, I am not only unclean and miserable, but also exposed to punishment, and liable to the sorrows and death which are represented in Christian-baptism. But I believe, that God, in his grace, imputes to me the sufferings and death of Christ, as if I had myself endured them; and, even as I shall now pass through the image of death, which fully took place in Christ, so God views me, as if I had suffered punishment, and had died on account of all my sins; and, I am certain, that God will not require from me the punishment of my sins *twice*. I believe, also, that God looks upon me, as if I had al-

ready suffered death, and was raised up to immortal life, even as Christ was raised: and, I believe, that before God, and with respect to my spiritual condition, in his sight, I have all the privileges of a citizen of the future world; that is, the complete forgiveness of sins, and freedom from the law of Moses."

MICHAELIS adds, "The duties which follow from hence, which Paul, in Rom. ch. vi. points out, I pass over, because they are not the immediate signification of Baptism, but the consequences of that signification."

This passage needs no comment. It is a forcible representation, and shews that *Michaelis* considered the baptism of an adult as a declaration that the imputation of the death of Christ to him, was the ground of his hope, and his baptism was, by the fact itself, a profession of his faith.

Having quoted one passage respecting the signification of baptism, I will take the liberty to add, that *Michaelis's* sentiments on the original *mode* were equally decisive. In the year 1760, he published a small volume in Latin, intitled, *Compendium Theologiæ dogmaticæ*. In 1784, he published, what he called a second Edition, in German, entituled, *Dogmatik*, but, as it was nearly twice as large as the former, it can scarcely be called the same work. In both he asserts, that the subjects of baptism ought, by the command of Christ, to be *immersed*. In the latter he says, (§ 182, p. 620,) "the external action which Christ commanded in baptism, was *immersion under water*. This the word βαπτίζω signifies, as every one who understands Greek will confess. Baptism among the Jews was performed by immersion; so was the baptism of John, John iii. 23: and there is no doubt but the first Christians were baptized in the same way. It is, indeed, proved by this circumstance, that baptism without immersion, and by pouring, was, in the third century, only permitted in the case of illness,—met with opposition as a novelty, and was defended by Cyprian, when necessity made such a deviation necessary.

Also, the explanation which Paul gives of baptism, Rom. vi. 2, 3, clearly sets before us *immersion*, and cannot be applied to *sprinkling* with water."

The name of J. D. MICHAELIS is well known to every man of reading, and the extent of his vast literary attainments is acknowledged. As far as my little information reaches, the above testimonies have not appeared in an English dress; if so, they add to the evidence already in abundance, that, when learned Pædobaptists are simply stating the scriptural design of baptism—the sense of the word—and the practice of antiquity, as far back as the earliest records can reach, they make concessions which can neither be denied, nor explained away. I might have quoted more, but this shall suffice, nor should I have sent you these quotations, had I not conceived that the works from whence they are taken are in the hands of few, and that it was desirable to shew, that, in addition to other names, which have of late occasioned some controversy, that of the learned J. D. MICHAELIS may be added in our favour.

I am, Sir,

Yours respectfully,

ΒΑΠΤΙΣΤΗΣ.

Oct. 1824.

IRISH PRESBYTERIANS.

WE learn from Dr. Evans, of Islington, that a new Edition of Palmer's Dissenters' Catechism was published in Ireland, in March last. A thousand copies were sold off in two months. The Editor, the Rev. Mr. Read, of Carrickfergus, has made some important additions, and intends to write at length the history of the Irish Presbyterians.

We give an extract from the last pages of his additions.

"Q. 143. Did the Presbyterians, in this reign, [Geo. III.] receive any augmentation of the grant from Government?

"A. Yes; it was increased at several times by George III.; but

the principal augmentation took place in 1803, by which the congregations are divided into three classes, which respectively receive £100, £75, and £50 annually.

"Q. 144. Does this arrangement subject them to the controul of Government?"

"A. By no means; the express terms of the grant being these—that it cannot be withheld from one minister, except it be withdrawn from the whole body; and that Government shall not interfere in the discipline or constitution of the church.

"Q. 145. How many ministers and congregations are connected with the General Synod of Ulster?"

"A. Including the presbytery of Antrim, there are at present 223 Ministers, 85 Licentiates, 201 Congregations, and upwards of half a million of people."

* * Dr. Newman has published, a few weeks ago, a new Edition (the 18th,) of Palmer's Catechism, with an improved Appendix. Sold by Offor, 44, Newgate-street.

MILTON.

IN Toland's Life of Milton, it is said, "He wrote likewise a *System of Divinity*, but whether intended for public view, or collected merely for his own use, I cannot determine. It was in the hands of his friend, CYRIAC SKINNER;* but where at present is uncertain." P. 148.

It is very remarkable, that after upwards of 150 years, this unpublished Latin Manuscript should have been found among the State Papers! It is said, when his Majesty was informed of this discovery, that he instantly said, "A MANUSCRIPT OF MILTON'S MUST BE PUBLISHED!" A saying worthy the enlightened and patriotic monarch of the British nation! This is now printing at Oxford, with a translation by the Rev. Mr. Sumner, by his Majesty's special command. From the eminency of Milton's character, as the greatest *uninspired* man the world has produced;

and, from the circumstance of his having been a *Dissenter*, even from a Presbyterian establishment, there is no doubt but this work will be highly acceptable to a large portion of the Christian public.

The hostility of Milton to the Presbyterians was, probably, partly occasioned by the following circumstance. The Rev. Dr. Featly, a member of the Assembly of Divines, dedicated his *infamous* book, entitled, "The Dippers' Dipt," &c. to the Long Parliament, in which he classes Milton's work, entitled, "The Doctrine and Discipline of Divorce," among "the Anabaptistical works which had been lately published." The following lines of Milton may be considered as the *retort courteous* to the Presbyterian Assembly.

"ON THE NEW FORCERS OF CONSCIENCE, under the Long Parliament.

"Because you have thrown off your prelate lord,

And with stiff vows renounc'd his Liturgy,†
To seize the widow'd whore plurality
From them whose sin ye envy'd, not abhorr'd;
Dare ye for this adjure the civil sword
To force our consciences that Christ set free,
And side us with a classic hierarchy
Taught ye by mere A. S.‡ and Rotherford §
Men, whose life, learning, faith, and pure intent,
Would have been held in high esteem with Paul,
Must now be nam'd and printed heretics
By shallow Edwards|| and Scotch What d'ye call.¶

But we do hope to find out all your tricks,
Your plots and packing worse than these of
Trent,

That so the Parliament
May, with their wholesome and preventive
shears,
Clip your phylacteries, though bauk your ears,
And succour our just fears,
When they shall read this clearly in your charge,
New Presbyter is but *Old Priest* WRIT
LARGE."

† The solemn League and Covenant.

‡ An Abbreviation for Assembly.

§ An eminent Scotch Divine.

|| Author of the *Gangræna*, who most scurrilously abused all the Congregationalists, and especially the Baptists.

¶ Bailey, a bitter Scotch Presbyterian writer, whose name was not worth mentioning.

* Sonnets XVI. and XVII. are addressed to this friend.

Obituary and Recent Deaths.

MR. BENJAMIN THIAINE.

THIS young man, who died at Ingham, in Norfolk, on February 22, 1823, aged seventeen years, was an apprentice in a respectable house in London, and was in the habit of attending worship at Eagle-street meeting, where it is thought his mind was savingly enlightened, and his heart brought under the sanctifying influence of the gospel. In a letter from his sister to a surviving brother, written after his death, it is said, "Most of his time he attended the preaching of Mr. I. I have heard him speak of that minister with the greatest respect, saying, his ministry had been much blessed to him. He mentioned two sermons that, with the Lord's blessing, had been the means of his conversion. One of these was from Deut. xxx. 19. 'I call heaven and earth to record this day against you,' &c. He thought himself at home at Eagle-street."

The following account of this young disciple, who had never made himself known in the congregation where he worshipped, was read by the Baptist minister at Ingham, Mr. Pickers, after his funeral sermon, from the scripture.

"Time is short. Our dear young departed friend," he says, "found it to be so in a two-fold sense: first, He was taken away in the bloom of youth. And, secondly, It was in the course of the last two years of his existence that he considered that he received the word with power, and was convinced of his state, and led to Jesus, whom he found he greatly stood in need of. The time, then, that he rightly attended to his eternal concerns was short: but the effects of divine grace on his soul during that short period are truly admirable. He thus writes, April 9, 1822, to his friends: 'I hope I can say that the Lord has found a new way for me to walk in, and I suppose that you will think I am very much altered

lately; but it is the Lord that has changed my heart, and I hope that he will change yours, if he has not already done it, and bring you humbly to his throne to seek for mercy and pardon, through his dear Son.' May 12, he writes, 'I am happy to say, through the mercy of the Lord, I enjoy good health and spiritual comforts, though many things go cross, and Satan's temptations are very trying, but whilst the Lord is my support, they shall all work together for my good. I hope, my dear friends, you are seeking an interest in the blessed Jesus. I hope you are not mere professors without being possessors of faith.' June 9. 'O that God would grant unto us the influence of his Holy Spirit, that we may run the race that is set before us, and finish our course in faith; giving all glory to the blessed Redeemer, who has conquered sin, death, and hell, and is ascended into the heavens, and seated at the right-hand of God, where he is making intercession for us.' July. Speaking of the love of God, he says, 'Dear friends, meditate on the wonderful loving kindness he has displayed to us, who are deserving of eternal punishment. He gave his only begotten Son a ransom for us; not that we did any thing to merit it at his hand, but quite the contrary. O, look up to the blessed Redeemer, give your whole heart and life to his service, and do not say you are too young, or that it is too soon to serve the Lord, for who can tell that you will be spared another Sabbath, or another day. Remember thy Creator in the days of thy youth.' He then adds, 'There is hope for the aged as well as the young. Though I am the youngest in the family, yet, I trust, that you will not be offended at my speaking so plainly to you all. I have found a dear Redeemer, and shall I not tell it to others, and wish that my dearest friends may enjoy the same blessings: for, who is more dear to me in this world than a father, or brothers, and sis-

ters? Remember the advice we had from a dying mother, who taught us in the ways of the Lord. To my shame, I had forgotten her instructions, but the Lord has been pleased to answer her prayers on my behalf.' July 7. 'I am glad to hear that my father and brothers are attentive to the gospel; O that we may all follow our dear parent, and our brother and sisters, that are gone before us. May we stand fast in that dear Redeemer, who has supported them through death, and given to them eternal life. O what a joyful thing to meditate upon friends gone before, whom we soon hope to meet again. I can but admire the condescension of Jehovah in saving such a rebel as me, the vilest of the vile, who was dead in trespasses and sins; fast bound in Satan's chains; but the blessed Redeemer has broken these, and set the prisoner free. O trust him, my dear brother and parent; O that we, though separate, may meet together at a throne of grace, to adore the Lord that was slain for sinners. He has given such a rebellious sinner as me encouragement to come to him, and I desire to praise him, that I have found his mercies sure; though sometimes Satan tempts me, yet I know in whom I have trusted, that he will not leave me, nor forsake me; sometimes my heart is cast down with doubts and fears, and from what I feel of its vileness am almost led to despair; but Jesus is pleading for me in the court above, and, whilst I was yet in despair, he sent his blessings down, and my sorrow was turned to joy.' He then mentions Hymn 82, Book 2, Dr. Watts, from which, it seems, he derived much comfort. 'I lately heard a most delightful subject from Rev. vii. 9, which called to my remembrance, that my mother, and brothers, and sisters were there among the multitude, clothed with white robes, and palms in their hands. This was joyful to me, but what must it be to them in the heavenly courts above.' August 2. He writes, after hearing a sermon from Psalm cxv. 12, The Lord hath been mindful of us, he will bless us: 'I hope,' says he, 'I have tasted of the pro-

mised blessing, and it is an enjoyment that I ever long after in the presence of my heavenly friend, who is making intercession at the right hand of God.' Then he asks his family, 'Have you ever felt the influence of his Holy Spirit? if you have, you will join with me in saying it is like spending the days of heaven on earth. What is to be compared to the presence of God—a long eternity is not worth thinking of without this. I regret,' he says, 'my mis-spent time when I was in the country, in not speaking more about religion and our dear Redeemer. I see my folly now it is too late.' September 15. He takes notice of indisposition of body by spitting of blood; at this time he heard Mr. Ivimey, from Matt. xxiv. 44, 'Be ye also ready;' and observes, whilst so many are constantly taken away on the right hand and on the left, that we shall be soon waited upon with this message: 'The master is come and calleth for thee;' and, as though he predicted his approaching dissolution, he farther adds, 'If you do not understand what I mean, I will tell you: I intend the messenger death: let us not put this day far from us. Excuse my being so plain with you; though I hope I am not addressing those that never felt the love of Jesus.' Then, as though he felt something of a godly jealousy, he says of himself, 'I was a professor a long time before I was a possessor; but blessed be his holy name, he called me from darkness to light, and to him be all the glory; and if he has not enlightened you all, I hope he will, in his mercy, call you as seemeth good in his sight.' At this time he intimated to his friends, his intention of coming to Ingham for the benefit of his health; and feeling so sudden a change in his mortal frame, he says, 'How uncertain is health and life: this is like a message from the Most High, "Be ye also ready, for ye know not at what hour the Son of man cometh."' I heard a sermon last Sabbath, from these words: "There remaineth a rest for the people of God." May we ever be watching and praying, that when death comes, we may be welcomed to the ever-

lasting rest, where sin and Satan shall trouble us no more.' November 4. He mentions his safe arrival in London again, after his visit into the country for the benefit of his health, and said, that he considered himself a little better.' In a letter, dated January 2, 1823, which seems to be the last, before he returned again to Ingham, he says to his friends, 'I at present appear near my grave; yet some one of you may go first. Such thoughts as these ought to dwell upon the mind, especially at the entering on another year; we may be taken away before its close. Do not think that these thoughts will make you melancholy. If you have hope in Jesus Christ, they will operate quite the reverse, and lead us to consider that dying is but the beginning of life with all true Christians.'

"His weakness was very great during his affliction, and he could converse but little. In one interview that I had with him, he observed, 'What a mercy he had not then to begin to think about his soul's concerns.' And often he would say, 'What a mercy that so sinful and unworthy a creature as I am should be made a partaker of grace; grace that is rich, sovereign, and free. He might have justly cut me off in my sins, and where would my poor soul have been. O praise him that I am spared. I desire to praise him, but cannot do it sufficiently: my prayers are weak; I am unworthy, and altogether unholy: but in Jesus I have a rich and almighty friend; through his mediation I have access to the Father; Christ has undertaken my cause, and will, I am sure, carry it on; I shall be made perfect in him, and possessed of power to praise him aright, when I reach his heavenly courts.' Patient resignation marked his character, though he felt much pain, which he seldom noticed, unless when his friends, who perceived it by his looks, said, you feel much pain? 'Yes, I do; but my heavenly Father will give me strength to bear it; he will not lay more upon me than he will enable me to bear.' At another time he said, 'It is good to be afflicted, every pain I

feel is right, the Lord sees fit that it should be so, it is for the best, all is good that comes from the Lord.' How sweet such peace must be with death in view! 'How kindly,' he would say, 'the Lord is dealing with me; since my weakness is increased, the enemy of souls is not permitted to molest or disturb me; O praise the Lord for his goodness, his mercy endureth for ever.' Finding his disorder rapidly increasing, his sister asked him if he had a wish to know how it might terminate; his answer was, 'Nature feels inclined to live, but I can say, the Lord's will be done; I am happy, I am resigned; I cannot fear, or doubt, while there are so many precious promises.' When his weakness was extreme, and his breathing very difficult, he said to those present, 'I cannot talk with you, but I enjoy sweet meditation; O blessed, lovely Jesus! he is indeed very precious.' The only thing that he complained of during his affliction, was the loss of his Sabbaths, these he highly prized, and took much delight in the Lord's service, and nothing, when in health, could possibly divert his mind from this subject; till the last fortnight of his life he would not allow any one of the family to deprive themselves of going to the house of God; and when he could not help himself, he said, 'I am sorry to deprive you, but as it must be the case, sit down, read and sing; I love singing the praises of God, but I cannot sing now, I have lost my voice.

"But yet I'll sing of Jesu's lovely name,
When all things else decay."

Almost when nature dropt he would be raised in bed, supported by pillows, to join in family prayer, for, said he, 'I love to join in this, and have much to be thankful for.' Just before his affliction he mentioned his desire of church communion with the Lord's people, or church militant on earth; but instead of this he has joined the church triumphant in heaven! Now, after such a living and dying testimony from this amiable youth, is there any that will say, there is nothing

in the religion of Jesus to recommend it; surely not: rather, methinks, one and all are ready to say, in it there is every thing that is lovely; all that is necessary to make us truly wise and truly happy; all that is necessary to support our minds amidst the ills of life, to fit us for death, and prepare us for eternal glory, which may God grant to be our happy portion."

There is one circumstance connected with this event, highly encouraging to ministers, especially in large cities, where they cannot possibly become acquainted with all their hearers, that the gospel may become the power of God to salvation, in many instances of which they may never hear in the present world.

MRS. MARY BARHAM.

Mrs. Mary Barham, late of Sevenoaks, Kent, died September 24, 1823, aged forty-five years. She was brought to the knowledge of the truth under the ministry of the late Mr. Arnold, then pastor of the Baptist Church in this place, from a discourse on Psalm lxxxiv. 11;—was baptized, and joined the church in the year 1798. She was constant in her attendance on the means of grace, until, by a protracted illness, her strength was enervated, and the last time she visited the house of God, it was with considerable difficulty she reached home. The ornament of a meek and quiet spirit adorned her character, and on her

lips was the law of kindness. She was exercised with many fears, at times, relative to her departure; but a good hope, through grace, enabled her to surmount the difficulties of the way, and to rejoice in hope of that glory, which shall hereafter be revealed. Her disconsolate husband would add, "Many daughters have done virtuously, but thou excellest them all."

G.

Sevenoaks, 1824.

RECENT DEATH.

From the "New York Observer."

"It becomes our painful duty to announce the death of **DIVIE BETHUNE**, Esq. of this city. He died on Saturday the 13th inst. (Sept.) in the fifty-fourth year of his age. He died as he had lived, full of faith and of the Holy Ghost. As he drew near to the eternal world, his hopes became still brighter and more glorious, and his spirit longed to return home to God and see the brightness of his Father's glory. In the death of this truly excellent man, society has lost a most valuable member, and the church a zealous and devoted friend. We hope to be able in our next to furnish our readers with a more particular and interesting obituary notice."

Many of our readers knew that Mr. Bethune was the very intimate friend of the late Rev. Wm. Ward, of Serampore.

Review.

Private Correspondence of William Cowper, Esq. with several of his most intimate Friends. Now first published from the Originals in the Possession of his Kinsman, John Johnson, LL.D. Rector of Yaxham with Welborne, in Norfolk. In two Volumes, London.

WITH the name of Cowper, has long been associated, in the mind of every person of reading, reflection,

and piety, an indescribable charm. Who has not enriched his memory with passages of the *Task*? Who has not acquainted himself with the records of his biographer, and perused with interest, the memoirs of a man, who has imprinted so many pages with "thoughts that breathe, and words that burn"? Who has not travelled to Olney, and its vicinity; and wept tears of mingled

melancholy and enthusiasm, while pacing the walks, the woods, the fields, which were once frequented by him, who still appears the presiding genius of the place—and where, in every breeze, is to be heard the gentle and heavenly whisperings of a spirit, that seems, though departed, to be for ever there?

The fact is, that Cowper, by a rare—perhaps *unique*, combination of qualities, created a new era in the poetic history of England; and, by practically disproving the assertion of Dr. Johnson, in his *Life of Watts*, that “all devotional poetry is unsatisfactory,” not only raised a monument to his own fame, but presented a useful example, which has since, in a few instances, been successfully imitated. Generally speaking, poetry had, previously to his time, been resorted to, either as an amusement only, or as a means of attracting admiration. The *subject* of the song was considered as indifferent; it was never deemed to be the medium of communicating solid instruction, or ministering to *improvement*. The *heart* was out of the question, the *imagination* only, or chiefly, was to be gratified: it was evidently the ambition of the poet to be celebrated, not to be useful; from Chaucer to Pope, and from Pope onwards, this was the universal aim. In most of the eminent poetical writers of past times, there existed no moral bias, no disposition to do good; because there existed no personal sense of the importance, and no just idea of the real nature of religion. Had piety been, as in the case of Cowper, the pillar around which the wreathed flowers of poetry were twined, their fragrance would indeed have been delightful; and thus supported, they would never have withered, or fallen to the earth. But, as the individuals in question did not themselves possess the *principle* that could alone have imparted to their compositions a religious character, and, therefore, a practical utility, it was to be expected they should expatiate only in the regions of the imagination, and speak a language intelligible to the meaner passions.

It was in their nature to range through the boundless wilderness of fancy; but they possessed none of the roses of Sharon, or the Lilies that grow in the valley of humiliation, with which to scatter it over, and to diffuse a heavenly sweetness around. This was the appropriate work of a Christian poet, and a Christian poet exclusively.

But, in addition to the consideration of moral incapacity, there was, no doubt, a prevalent feeling amongst them, analogous to the sentiment we have already cited from our most celebrated biographer and critic, that the union of poetry and devotion was incongruous, if not impossible—that, as the poet became didactic, he would become prosaic—and that, consequently, to secure his fame, he must sink his morality. To the pulpit and the presidential chair he thought it enough to leave the inculcation of religious principles, and virtuous conduct; his appropriate task was to amuse the imagination. But, in what respect there is any thing in the nature of devotion to unfit for poetry, it is difficult to conceive. In some forms and modes of religion, undoubtedly, there is an antipoetic tendency: inasmuch as they militate against the exercise, and totally prevent the expansion, of the mental faculties. Superstition holds the intellectual powers beneath her leaden sceptre, in a state of base subjection, or, at best, in a condition of listless quiescence; and, certainly, where fear, rather than love is the predominant impression, it cannot be anticipated that we should find much of the playfulness of fancy, or many of the brilliant corruscations of genius. Religion, however, properly understood, has nothing counteracting in its nature, so far as we can perceive, to the inspirations of poetry; but, on the contrary, is adapted to elevate it to a higher tone, to give it a more impassioned character, to replenish it with a richer feeling. Like the solar beam, it not only affords light, but heat; diffusing a sacred illumination over the mind, and kindling the purest fervours, and imparting a vivifying influence to the heart. We appre-

head that the misconception to which we allude, has arisen from the too glaring fact, that poets have not been *religious men*. From observing, that the highest operations of genius have not been generally connected with religion, it has been too hastily inferred, that they could not be associated—that there existed, and does exist, a natural antipathy and variance, and that they can never be brought into actual contact, or steady co-operation. But, when it is considered, that, in general, the first order of minds that have been imbued with religion, have rather made religious discussion, or instructive discourse, the business of their lives, than poetry, treating the latter as an inferior pursuit, and, at best, an elegant accomplishment; and that, therefore, their attention has been devoted to another line of study and composition than that which would, with their feelings and capacities, have produced a poet; and, when it is recollected, that, out of the few religious men of superior talent that have, in any considerable degree concerned themselves about poetry, they have all, or nearly all, *succeeded*—(witness *Milton*, *Watts*, and *Young*)—and, when it is observed, that poetry is actually allied to devotion, both in their brightest manifestations in the inspired strains of David, Isaiah, and others—surely the argument is in favour of the possible alliance of poetry with religion, rather than against it; and, in fact, the evidence goes to prove, that, so far from the one being incompatible with the other, the flowers of *poetry* can only be expected to exhibit their richest colourings, and give forth their sweetest fragrance, in the regions of exalted piety.

We are aware, that a very plausible objection to this statement may be raised, by an appeal to certain celebrated names at present familiar to the British ear. It may be alleged, that the productions of such writers as *Lord Byron*, evince that poetic composition may be attained to an extraordinary perfection, independently of the quality for which we are pleading—without

devotion as an elementary ingredient of poetry. To which we say, that the question is not whether poetry may not exist independently of religion, but whether they are incompatible—whether the latter disqualifies for the former, and, like a leaden weight, prevents her soaring on expanded wings into regions of lofty and splendid description. It is not for a moment to be disputed, that there has been much genuine poetry, where there has been no religion; but it is absolutely denied, that the latter has any tendency to introduce discord amongst the harmonies of song, or to stupify the conceptions of a vivid and exursive imagination. Our decided conviction is, that, had the gifted individual just mentioned, been decidedly pious, even he would have carried poetry to a yet sublimer elevation than he has ever attained—devotion would have given the finishing touch to his descriptive paintings, and cast a more glowing and heavenly light over the beauteous creations of his inimitable fancy. We know well that we shall be taken for Goths and Vandals, for the comparison; but still, in defiance of the common sentiments of the world, we will avow our impression, that there are passages in the *Lyrics* of *Watts*, glowing in all the effulgence of piety, which equal, if they do not surpass, in pathos and sublimity, some even of the favorite descriptions of *Byron*—but, it must never be forgotten, that they require a kindred feeling, in order to appreciate their value. The case is simply this, and it is precisely what creates the difficulty of bringing the question to a positive decision—that very quality in devotional poetry, which renders it displeasing to minds unaffected by the great realities of religion, is exactly that which renders it, in our estimation, additionally attractive—so that there will ever remain, in one class of critics, a prepossession *for*, and in another class a prepossession *against*, the quality adverted to, which, according to their respective feelings, will seem to deteriorate, or to improve, poetic composition.

After all, the question before us

admits of a direct appeal to fact. Will any one deny that *Cowper* was a poet? None, we believe, have been guilty of such temerity since the days of his first reviewer, who has ever since been the laughing-stock of the world. If *Cowper* were a poet, to say nothing of *Milton*, the unequalled *Milton*, (unequalled, in our conviction, by *any poet of any period*)—then the debate is ended; for *Cowper* was a *Christian*. There may be more finish, or, rather, more polish in the productions of other great masters of the art; *Byron*, *Scott*, *Moore*, and others, may have their admirers, who will plead their respective claims to superiority: but it is sufficient for all the purpose of our argument to admit, what nobody will venture to deny, that his pages are stamped with decided genius, and, therefore, destined to enjoy a terrestrial immortality.

Above all the splendid qualities of his poetry, we must maintain, that *utility* is still their characteristic distinction. This was evidently, with the poet, the rallying point of every sentiment, the essence of every argument, the aim of every studied paragraph, and every harmonious turn. So paramount is this design, so much does every thing bend to it, so constantly and closely does he pursue this grand object, so much are even all the beauties and harmonies of poetry subordinated to it, that he might be almost described as a *preacher in rhyme*. It is a merit above all praise, that his genius is made the servant of his piety; and that his aim to *improve* is decidedly evident, and, in every page, surpasses his effort to *please*. All is written to benefit his reader, not to recommend himself: and, in this respect, he exhibits a most striking and delightful contrast to him whom we have already named, who is now gone to his long home, from that very country, which, however before distinguished, has rendered even more illustrious, by his poetry, his residence, his heroism, and his death!

It scarcely entered into our calculations, at the commencement of this article, to have extended our

remarks so far on the subject of *Cowper*, as a poet; when it might have been supposed, from the title of the posthumous publication under review, that we should have restricted our criticisms to his peculiarities as a writer of letters; but the truth is (and this must be our apology to our readers,) that, in whatever character he may be presented to us, and, in whatever way we may be led to contemplate his fascinating and versatile talents, the moment he is named, it is impossible not to advert instantly to his grand, most *notorious*, and predominating excellence. He may be exhibited as a friend, a student, a writer of letters—and we may esteem him in every form;—but, as a *poet*, he must be contemplated still; and, having had no other opportunity of indulging our feelings, or expressing our sentiments, we have supposed it probable that we might be forgiven for this discussion.

Having been delighted with some specimens of his letters, we opened these volumes with eagerness, and we close them with regret. With the sentiment expressed by *Mr. Hall*, in a letter addressed to the editor, we fully concur, “that the letters of *Cowper* are the finest specimens of the epistolary style in our language;”—but we cannot so fully agree in the concluding part of the sentence, as a general description: “and *these* are of a superior description to the former, possessing as much beauty, with more piety and pathos.” Some of them, indeed, are pre-eminently distinguished by these qualities, and cannot be read but with the deepest interest; nevertheless, we must confess considerable disappointment upon finding so many letters of a mere common-place description—the only use of which is to extend the book unduly. With all our admiration of the illustrious poet, we think really that some of his prose might have been spared; and the suppression of what was, in fact, of no importance, would certainly have enhanced the general value of the publication. This, however, is the fault of the editor solely: for every great man must necessarily write

many things unworthy of preservation: which have no tendency to increase his reputation, and which may diminish it; and, on this account, there are few, very few, posthumous productions that ought to be dragged, by officious friendship, from their cabinetted tombs; that our censure is just, may be proved by the following specimen.

To Joseph Hill, Esq.

"Oct. 20, 1768.

"Dear Joe,

"By this time, I presume, you are returned to the precincts of the law. The latter end of October, I know, generally puts an end to your relaxations; such as reading upon sunshiny banks, and contemplating the clouds as you lie upon your back.

"Permit it to be one of the *aliena negotia centum*, which are now beginning to buzz in your ears, to send me a twenty-pound note by the first opportunity. I beg my affectionate respects to my friends in Cook's Court, and am, dear Sephus,

Yours sincerely,

W. C."

There are, however, multitudes of letters of a superior description; and some of them in an unrivalled style of excellence. His *tact* at letter-writing, and his eminent piety, appear in some epistles equally short; and, as we have now no room for a long citation, we shall introduce one of these beautiful specimens. It is addressed to the same friend.

"August 27, 1771.

"Dear Joe,

"I take a friend's share in all your concerns, so far as they come to my knowledge, and, consequently, did not receive the news of your marriage with indifference. I wish you and your bride all the happiness that belongs to the state; and the still greater felicity of that state which marriage is only a type of. All those connections shall be dissolved; but there is an indissoluble bond between Christ and his church, the subject of derision to an unthinking world, but the glory and happiness of all his people.

"I join with your mother and sisters in their joy upon the present occasion, and beg my affectionate respects to them, and to Mrs. Hill unknown. Yours ever,

W. C."

The Contributions of Q. Q. to a periodical Work, by the late Jane Taylor. In two Vols. pp. 594 Holdsworth.

WE have received no ordinary satisfaction from the perusal of these "Contributions." The qualities of the mind and heart, which must have been essential to their production, are comparatively seldom found in association—their appearance always claims our unqualified respect; and, their appropriate consecration, as in the present instance, is ever entitled to our warmest commendation. The remembrance, however, that the distinguished *female*, whose instructive pages have afforded us so much pleasure, has been early withdrawn from our mortal shores, and is no longer permitted to watch over the interests and guide the taste of the rising race, has induced many pensive reflections on the premature departure of real genius and exalted piety; and strongly reminds us of the necessity of unrepining acquiescence in his arrangements, who does as he will in the armies of heaven, and among the inhabitants of the earth.

The lamented writer of these peculiarly interesting papers, possessed, in a very high degree, the desirable talent of conveying to the youthful mind the most important instruction, in a form best adapted to invite and secure attention. In these volumes, indiscreet opinions, injurious habits, and extravagant expectations, so prevalent among young people, in every class of society, and which, too often, form their character through the subsequent stages of life, are represented with such justness of thought, and felicity of illustration, as to make it extremely improbable that any one can arise from an attentive consideration of these impressive appeals without advantage. At the same time, wherever it becomes expedient, approbation is bestowed with such delicacy and discrimination, and reproof is administered with such tenderness and effect, that the slightest occasion is, in no instance, presented for the indulgence of vanity, or the influence of despair. But,

to us, the charm of the whole is the spirit of unfeigned piety which pervades the entire operation. The mind of the fair author was so evidently imbued with the conscious importance of this subject, that, either by direct statement, or distinct reference, it constantly obtains that prominence which its unparalleled greatness demands. In short, in the effect which, we trust, has been, and will be accomplished, in connection with an extensive circulation of this work, we behold an imperishable monument reared to departed excellence; whose moral sculpture presents faithful resemblances, and whose animated inscriptions will continue to communicate improvement to successive generations.

These "Contributions" are seventy-nine in number: comprehending a great variety of subjects, treated in a manner at once so pleasing and judicious, that we cannot help concluding, the attention, even of the volatile, must be engaged, and the thoughtful will arrive at their conclusion with regret. Did not our limits imperatively forbid, we should be happy to transcribe largely. The title of the paper from which we make the following extract, is "The Wise Man."

"I often think, Sir," said he, "that I cannot be sufficiently thankful that my calling is of a nature, that allows me so much retirement, and opportunity for thinking: so that, while I am labouring for the meat that perishes, I am also able to seek after that which will endure to everlasting life. Indeed, Sir," continued he, "I am a happy man. The cheerful hope of another life is surely enough to make a man unspeakably happy. In addition to this, God is pleased to give me many comforts to render this life pleasant to me. I have a wife like-minded with myself; and when my working-hours are over, I want no other recreation than that of going down to her, and our dear children, whom it is our delight to train up, as far as we are able, to wisdom and virtue. I have great pleasure in reading to her and to them such books as we possess; and thus we increase our little stock of knowledge as opportunity allows. But, Sir, though I mention these things,

my happiness does not depend upon them; but is fixed upon that good hope which sweetens every comfort, and softens every trial." P. 202, Vol. I.

Were we consulted by those to whom is confided the important superintendence of young minds, as to what books might be most proper to put into their hands, either as a reward for diligence, or a stimulus to exertion, the "Contributions of Q. Q." would be found near the top of our list.

News from the Head-quarters of the Independent Army, concerning some Baptist Deserters, who have been discovered using insidious Arts for promoting Sedition and Rebellion among their Troops; or, an Address to the Baptist Members of Pædobaptist Churches, occasioned by a Review in the "London Christian Instructor, or Congregational Magazine," for October, 1824. By a Field-Officer. Oflor, Price 6d.

THIS active "Field-Officer" is justly entitled to the commendation of his fellow-soldiers, for collecting the facts he has brought under their consideration, and for his seasonable suggestions; by regarding which the information he has imparted may be employed to considerable advantage.

It is, indeed, intimated, that those servants who know their Lord's will, and do it not, "shall be beaten with many stripes." Now, it looks as if the Reviewer, to whom this facetious pamphlet, before us, refers, had considered himself called upon to perform the unwelcome service: having, therefore, contrived an instrument for his purpose, he proceeds, *sans cérémonie*, to visit our wavering or temporising brethren with unsparing severity; and, did we not too certainly know, how little can be expected from those who can trifle with the claims of a divine institution, we should confidently conclude, that the indignation excited by this treatment, would, at once, determine the insulted to place themselves beyond the reach of suffering by the repetition of such chas-

tisement. Perhaps this is such an interpretation of the previously unexplained terms, *candour* and *catholicism*, as had not been anticipated; and those, whom it particularly concerns, may think it quite time to consider whether the evil, arising from complaisance to "popular feeling," may not be greater than that which might follow a practical attention to "scriptural argument." If, however, after this "News from the Head-quarters," they persist in their equivocal course, the next attack upon their reputation may bring to their remembrance 2 Cor. xi. 19, 20.

The style of this pamphlet bears a few marks of haste, which, in the event of a second edition being required, should be corrected. We quote the conclusion.

"In conclusion, permit me to propose to you, my Baptist friends, this very serious question, 'Whether a regard for your own reputation does not require that you indignantly resent these imputations upon your Christian character?'"

"I have no doubt but that the man who has thus defamed you, has often been welcomed to your houses, and feasted at your hospitable tables. Surely you will not, *spaniel*-like, kiss the hand that beats you! though you may, and will, I doubt not, 'pray for him who has despitefully used you and persecuted you.' I am well aware that all the Pædobaptists are not accessory to this unfounded and gross attack, but they are implicated by this, their public organ, until they adopt some mean publicly to disavow their advocate, and to get him removed from an office in conducting their review, which he so unworthily fills. You ought, too, in the respective churches of which you are members, to ascertain whether your pastor, and the leading members of the church, disapprove of the unchristian treatment which you have received! But, should it appear that you are, indeed, suspected of acting meanly and insidiously, in propagating your sentiments as Baptists, and, that nothing will satisfy them but your tacitly promising not to say, on any occasion, or in any company, that it is the duty of Christians to be baptized, and that infant-sprinkling has no foundation from the word of God; rather than do this you ought to separate yourselves from their com-

munion, and give a practical evidence, that you know what you are to expect from Christians who are commanded to 'honour all men,' to 'love the brotherhood,' and to 'fear God.' The treatment you have received by the 'Congregational Magazine,' I hesitate not to say, is in direct violation of each of these inspired precepts.

"I need scarcely inform you, that the churches of your own denomination will very readily receive you into their bosom; and, in return for your usefulness among them, you will be treated with respect and confidence: 'CONSIDER OF IT; TAKE ADVICE, AND SPEAK YOUR MINDS.'"

Memoir and Select Remains of Miss Mary Shennston, who died July 2, 1822, in her Eighteenth Year. By her Brother and Sister. pp. 198. Baynes.

THIS pious and useful little work would have received earlier attention, had not the copy, originally sent to us, been mislaid. We have, however, great pleasure in introducing it so near to that season of the year when it is usual to present young people with tokens of parental affection, or friendly esteem; for we can assure our readers, that this pleasing Memoir cannot fail to be highly acceptable to those who have "chosen that good part, which shall not be taken away;" and even to those who have not, if God be pleased to connect his blessing with its perusal, they, also, may be assisted to make the same choice. In short, we hope, our unintentional delay will become the occasion of giving a fresh impetus to the sale of this interesting performance; and that, especially among our juvenile readers, it will obtain an extensive circulation.

The following extract from the Diary is a most gratifying specimen of early piety:

"I feel thankful that I have now but one wish, that for me to live may be Christ, and to die my unspeakable gain; I can commit all I have into the hands of my heavenly Father, knowing that he will do all things well. I am happy and cheerful while I can depend entirely upon my God.

'Blest with the scorn of finite good,
My soul is lightened of its load,
And seeks for things above.'

"Thou knowest, O God, I ask nothing but this: if life be ordained for me, may it be devoted to thy glory, and the good of my fellow-creatures; and, if death, may it be my gain; weak I am, my Father, very weak and afflicted, ready to sink into the grave; but thou dost sustain me in my affliction. I will, I cannot but praise thee, praise thee for mercies, and praise thee equally for afflictions." p. 75.

If this work should be reprinted, we would suggest the desirableness of reducing the price.

LITERARY INTELLIGENCE.

Just Published.

The Baptist's Apology for the Mode in which he worships God. A Sermon

preached at the New Baptist Meeting-house, Clonmel, County of Tipperary, June 16, 1822, by Stephen Davis.

Lectures on the History of Jesus Christ. 3 Vols. 8vo.

The Christian Ministry; or, Excitement and Direction in Ministerial Duties, extracted from various Authors. By William Innes, Minister of the Gospel.

The Minister's Last Appeal to his People: a Farewell Sermon, preached in the Parish Church of Louth, on Sunday, September 12, 1824, by the Rev. R. Milne. 8vo. 1s.

In the Press.

Memoirs of John Stanger, late Pastor of a Baptist Church at Bessel's Green, Kent; by Wm. Groser.

The Eighth and last Volume of Sketches of Sermons; furnished by their respective Authors. In which will be given, an Index of Subjects and Texts to the whole Eight Volumes.

Intelligence, &c.

AMERICAN BAPTISTS.

(From the "New York Observer.")

OUR readers will learn, from the following extract, the rising prospects of our brethren in America.

"Columbian College.—We have collected the following facts respecting the Columbian College at Washington, from several official reports recently presented to the Baptist General Convention.

The property of the College is estimated at 90,000 dollars, and the debt at 45,000. To obtain relief from the pressure of this debt, the Trustees presented a memorial to Congress at their last session, praying for a grant of 30,000. The Committee, to whom the memorial was referred, reported in favour of granting the prayer of the petitioners, but the bill failed in the Senate by a majority of two votes. Another petition will be presented at the next session of Congress, and the Trustees are confident of success. Even without this grant the prospects of the College are regarded as very promising. The donations received by the agent during the past year, amounted to 9,425 dollars; and the benefit derived from the students is estimated at 4,000 dollars, which is

about the cost of the faculty.* The buildings already erected are sufficient for the accommodation of 100 'pay students,' and these will yield a revenue of 5,000 dollars. The College, therefore, is considered as capable of supporting itself from its own resources.

"All the property which belongs to the College, has been procured by the solicitation of agents, in the course of four years and a half. Of these agents, the Rev. Alva Woods, now professor of Mathematics in the College, appears to have been the most successful. Between September 1821, and June 1822, he procured, by solicitation, principally in the New-England states, Virginia, Georgia, and the Carolinas, about 500 volumes of books, 6,326 dollars in cash, and additional subscriptions to the amount of 11,458 dollars. In June 1822, he went to Great Britain, and obtained donations of books to the amount of more than 600 volumes, and donations of money to the amount of 6,110 dollars, the principal part of which was expended in the purchase of a philosophical ap-

* "The benefit of each student to the College is estimated at 50 dollars a year. The number of students at present is ninety-three. Of these eighty are 'pay-students,' which at 50 dollars each, makes 4,000 dollars."

paratus, and of rare and valuable books. Professor Woods returned from Great Britain in September 1823, having obtained in all, during the two years of his agency, 23,894 dollars, in donations and subscriptions, and more than 1100 volumes of books."

NEW CHURCHES OPENED.

AUGUST 19, 1824, was opened, for divine worship, a new commodious Baptist Chapel at GRETTON, in Northamptonshire; when two appropriate sermons were delivered in the morning; one by the Rev. J. K. Hall, of Kettering, from Luke xiii. 6-9; the other by the Rev. W. Scott (Independent), of Rowell, from Titus iii. 1; and a sermon in the evening by the Rev. J. Mack, of Clipston, from Psalm xxvii. 4. The devotional parts of the services were conducted by Messrs. Green (Independent), Miller, Payne (General Baptist), and Collecott, now supplying.

The interest in this place had its commencement in the year 1770, and religious worship was carried on in a licensed room for about the space of three years, when an old building was purchased, and fitted up for a meeting-house. In 1788, this building underwent considerable repair, and was enlarged by the erection of a vestry. Still, it being an old building, and requiring frequent repairs, has been a constant burden upon the people, who have endeavoured, to the utmost of their ability, to maintain it: neither was it large enough to contain the number of hearers that were desirous to attend; it being the only dissenting place of worship in this extensive village; the population of which is from nine hundred to one thousand inhabitants, besides being surrounded with thirty other villages, within four or five miles.

About ten years ago, a piece of ground was bought by a benevolent lady, and given to the church, for the purpose of erecting a new place of worship, which, although greatly needed, was deemed unadvisable at that time, as the people could raise but a very small sum towards meeting the expenses.

Divine Providence having recently raised up a few friends, who, after receiving the advice of neighbouring ministers and churches, and from a

sense of the urgency of the case, have generously contributed towards the accomplishment of the object.

The above place of worship has cost £450; and towards which sum the people have, by unwearied exertions, raised £150, (including the collection the day it was opened,) and they hope that, when more particulars of the case are known, it will not fail to call forth the philanthropy of the friends of Jesus.

ON Friday, 10th of September, 1824, was opened the New Baptist Chapel, CRAVEN, Yorkshire: Mr. Jackson, of Hebden Bridge, preached in the morning from Isaiah xxv. 6; in the afternoon, Mr. Hamilton of Leeds (Independent) preached from Col. iii. 11; in the evening, Wm. Steadman, D. D. preached from Isaiah xxxii. 15. The devotional services were conducted by Messrs. Shuttleworth, of Cowling Hill; Scott, of Colne; Mann, of Shipley; and Hardacre, of Long Preston. On the following Lord's-day, three sermons were preached, and collections made towards defraying the expense of the new erection.

Mr. M. Saunders, of Haworth, preached in the morning and afternoon; and J. Mann, A. M. of Shipley, in the evening. The collections amounted to upwards of £30.

ON Tuesday, September 14, Mr. Moses Saunders, late of Bradford Academy, was set apart to the pastoral office over the second Baptist Church, HAWORTH, Yorkshire; a populous township about ten miles from Bradford, and well known as the scene of the celebrated Grimshaw's labours.

The service was commenced at half-past ten A. M. by singing. Mr. Scott, of Colne, read the scriptures and prayed; Mr. Jackson, of Hebden Bridge, delivered a very appropriate introductory discourse; Mr. David Firth, a Deacon of the church, gave an account of those steps of Divine Providence which led to the present union. Mr. Saunders then gave a confession of his faith; Mr. Trickett, of Bramley, offered the ordination prayer, accompanied with the laying on of hands. Dr. Steadman gave the charge from John xii. 26, "If any man serve me," &c. Mr. Mann, of Shipley, concluded the service by prayer.

The congregation again assembled at five o'clock, P. M., when Mr. B.

Godwin, Mr. Saunders's classical tutor, preached to the church from Phil. i. 27; "Stand fast in one spirit, with one mind," &c. The other services were conducted by Messrs. Scarlet, of Gildersom; Foster, of Farsley; and Robert Thompson, of Bradford Academy.

This is the second Baptist interest in Haworth, and which was commenced in 1821. The place of worship is well attended, and Mr. Saunders has entered on his charge with prospects of a very encouraging nature. The erection of a more commodious place of worship was found necessary—the building is now begun, which it is expected will be completed early in the next year. May the great Head of the Church continue the cordial unanimity that now appears to exist between pastor and people, and abundantly pour out his blessing on this infant cause.

On September 16, 1824, the new Baptist Meeting-house at BOVEY TRACEY, Devon, was opened for divine worship; and the Rev. Samuel Kilpin, of Exeter, Joseph Baynes, of Wellington, and Samuel Nicholson, of Plymouth, preached on the occasion. Many ministers, of different denominations, were present, and assisted in the devotional parts of the service. This house is erected instead of an ancient Romish building, which has been occupied till it became too dilapidated to be repaired, and very dangerous to the congregation. The undertaking has involved the church in pecuniary difficulties, which oblige them to solicit the aid of their Christian friends. They gratefully acknowledge the kindness of those who have already assisted them, and hope their further appeal to liquidate their debt, will meet the liberal attention its urgency requires, and increase their obligation to return thanks to their friends.

On Thursday, October 28, 1824, a new Chapel was opened in St. Clement's, one of the recently-formed Suburbs of the city of OXFORD. The Rev. T. Coles, of Bourton-on-the-Water, preached in the morning; the Rev. J. H. Hinton, of Reading, in the afternoon; and the Rev. I. Birt, of Birmingham, in the evening. The other parts of the services were conducted by the Rev. J. Kershaw, of Abingdon; the Rev. J. Tyso, of Wallingford; the Rev. P. Tyler, of Hadenham; the Rev. B. H. Howlett, of Burford; the Rev. S. Green, of Farringdon, (late of Falmouth); and the Rev. J. Crook, of Chalgrove.

The erection of this Chapel, and the formation of the rising interest, was undertaken by the late Rev. J. Hinton, within a few days of his decease, and has now been accomplished by his second son, who removed from Farringdon to carry on the school of his late father, and has been chosen minister of this new chapel. Every thing has been conducted in concord with the Church at Oxford, from which most of the Trustees have been selected. The total expense will amount to £750; about £150 of which has been subscribed in Oxford. Some additional donations are still expected from the same quarter, and an appeal will shortly be made to the Christian public for the remainder. In his "cordial recommendation" the late Mr. Hinton says, "It is apprehended that a case more deserving the support of all Christians can scarcely be submitted to their notice."

Errata in our last Number.

- p. 473, line 5, for "prosopopœa," read "prosopopœia."
 p. 491, l. 34, 2d col. for "concede," read "accede."
 p. 492, line 3 from the bottom, for "hopes," read "hope."

Calendar for December.

8. Moon passes Saturn III. 15 aft.
6. Full Moon X. 26 morn. Too far north to pass through the Earth's shadow.
10. Moon passes Jupiter III. 52 aft.
17. Ceres south VI. 19 morn. Altitude 50°. 26'.
20. New Moon X. 40 morn. Her

shadow falls on part of the Earth, but not on London.

21. Herschel south, I. 6 aft. Altitude 15°. 28'.
21. Moon passes Mercury VIII. 15 aft.
23. Moon passes Venus II. 15 aft.
23. Moon passes Mars III. 45 aft.
24. Venus within 43 minutes of Mars; X. aft.

London Baptist Building Fund.

AT a numerous and respectable Meeting of friends, of the Baptist Denomination, convened, according to previous notice, at the King's Head in the Poultry, to take into consideration the expediency of forming some new plan for the assistance of Meeting-house Cases from the country,

BENJAMIN SHAW, Esq. in the Chair,

after prayer had been offered by the Rev. Joseph Ivimey, the following Resolutions were read by the Rev. James Hargreaves; then proposed *seriatim*, and carried, *namine contradicente*.

Resolved,

I. That the present mode of collecting Money in London, and its Vicinity, for the purposes of erecting, repairing, and enlarging Places of Worship, in our Denomination, through the Kingdom, is attended with much inconvenience, and many serious evils, both to the Applicants and the Contributors; on which account, it is highly desirable to attempt such an alteration in the plan of collecting, as may remedy the defects of the present system, and ultimately render personal application altogether unnecessary.

II. That, with this view, a Society be now formed, to be called "The London Baptist Building Fund;" and that all persons, who have been accustomed to give to Cases of this description, be invited to become Members of the Society, by transferring their contributions to this Fund, in such form, whether regular or occasional, annual, quarterly, or otherwise, as they may think best.

III. That the business of the Society be managed by a Treasurer, Sub-Treasurer, Secretary, and a Committee of twenty-four Subscribers, who shall meet for the despatch of business, on the fourth Tuesday of every month, at six o'clock in the evening. The Treasurers and Secretary to be deemed Members of the Committee; seven of whom shall be a quorum.

IV. That three Gentlemen, besides

the Treasurer, shall be nominated as Trustees to the Society, in whose names any Monies may be invested, that may be given or bequeathed to the Society for that purpose; and that a Solicitor be appointed to examine the Trust-Deeds of all Meeting-houses, for which the aid of the Society is requested.

V. That, for the special business of Distribution, to those Cases which may have been examined and approved by the Committee, a Quarterly Meeting of the Society be held in the months of January, April, July, and October, at which, all Subscribers be entitled to vote.

VI. That the Quarterly Meeting of the Society in January, be considered the Anniversary of the Society; when a Report of the proceedings for the preceding year shall be presented: Officers, Auditors, and Committee chosen, and any other business transacted.

VII. That the following regulations be adopted for the guidance of the Committee, in the admission and relief of Cases, &c.

1. That the Cases to be relieved from this Fund, be Cases of the Particular, or Calvinistic Baptist Denomination, from any parts of the United Kingdom: information being first obtained respecting doctrinal sentiments, &c. from friends resident in the district.

2. That, in the examination of Cases, regard be had to the following points; That the erection, repair, or enlargement, was necessary.

That the parties concerned sought the advice, and obtained the sanction of respectable individuals belonging to neighbouring Churches, before they began to build.

That nothing has been expended in superfluities, or wasted by mismanagement.

That the people themselves have contributed according to their ability.

That there is a reasonable prospect of the place being adequately supplied with the ministry of the word.

3. That, in order to ascertain that the Building has been duly vested in trust, the Deeds, or attested copies thereof, be sent up for the inspection of the Committee.

4. That, when an application is made by writing, or otherwise, to the Secretary, a printed letter be immediately sent, containing a series of inquiries, corresponding with the above particulars, to be returned, with the answers annexed; and that the signatures of two neighbouring Ministers be desired to such return.

5. That the Committee do not limit themselves to any given number of Cases to be assisted in the year; but that this be regulated by the amount of their Funds, &c.

6. That, except when particular circumstances shall, in the unanimous judgment of the Committee, render a deviation desirable, Cases be assisted in the order of their application.

7. That, of the Cases requiring aid at the Institution of this Society, those which have not been collected on in London will have a decided preference; but that Cases for which personal application shall have been made, subsequently to the public adoption and announcement of this Plan, will be considered as forfeiting all claim to assistance.

8. That an engagement be entered into on the part of accepted Cases, that they be not collected for in London afterwards, and also that the Church receiving aid from this Society, exert themselves for the Liquidation of their remaining Debt, by making an Annual Collection, or instituting a Penny-a-week Society for that express purpose.

9. That a Quarterly Statement of the Cases assisted, and the Sum voted to each, be inserted in the succeeding Number of the Baptist Magazine.

10. That a fortnight previous to each Quarterly Meeting, a printed List of the Cases, which the Committee have examined, approved, and intend to propose for assistance, be forwarded to each Subscriber.

11. That the Subscribers to this Society, be requested to pay their respective contributions, *in advance*, to the Sub-Treasurer, at the Quarterly Meetings; and that a Collector be appointed to wait on those persons whose

Subscriptions may not have been so paid.

VIII. That John Broadley Wilson, Esq. be the Treasurer of this Society; Mr. Stephen Marshall, Sub-Treasurer; Rev. James Hargreaves, Secretary; and the following Gentlemen constitute the Committee:

Mr. W. Beddome.
C. Barber.
W. P. Bartlett.
W. Cozens.
W. Davis.
J. Dawson.
W. B. Gurney.
J. Hanson.
J. Hepburn.
J. Hobson.
J. Luntley.
J. Marshall.
P. Millard.
W. Napier.
R. Nichols.
J. Penny.
T. Pewtress.
S. Ridley.
I. Robson.
J. Russell.
S. Salter.
W. L. Smith.
J. Walkden.
J. Warmington.
S. Watson.
E. Wilkinson.

Together with all Ministers contributing to the Society.

IX. That Benjamin Shaw, Esq. W. B. Gurney, Esq. and Samuel Salter, Esq. be requested to act as Trustees; and Mr. Samuel Gale as Solicitor to the Society.

X. That the Ministers of our Denomination in London, and its Vicinity, be requested to inform their friends of the nature and objects of this Society, and recommend it to their support.

XI. That the cordial thanks of this Meeting are due, and be hereby presented to Benjamin Shaw, Esq. for his kindness in taking the Chair on this occasion, and for the able manner in which he has conducted the business of the Meeting.

N.B. The Services of the Solicitor and Secretary are gratuitous.

A number of Subscriptions were subsequently announced, and the amount already is between £400 and £500.

ADDRESS.

The Committee of the London Baptist Building Fund feel it incumbent upon them to annex, to the above statement of the formation of the Society, a brief explanation of the principles on which it is founded, and to appeal, with respectful earnestness, to those numerous friends who, like themselves, have been accustomed to contribute to 'Meeting-house Cases,' for their co-operation and support.

On the necessity and importance of this branch of Christian benevolence it would be easy to say much. Those who value the gospel, desire the peace of their native land, and believe, with the pious Doddridge, that "the cause of nonconformity is, in a great measure, the cause of serious religion also," do not require to be told, that very strenuous exertions ought to be made in order to provide the requisite accommodations for the social worship of God amongst us. And, if a gracious Providence exempt us from that cruel oppression, which impoverished our ancestors by heavy fines for assembling in the name of Christ, are we not bound, by the strongest ties of gratitude, to devote a portion of our substance to this especial means of promoting and enlarging his kingdom?

That considerations of this nature, have not been disregarded, is evident from the fact that, for many years past, large sums have been collected for this object in the metropolis, and almost every part of Great Britain. But the increasing number of such applications, together with the great variety of claims of a more public nature, daily soliciting attention, have rendered the mode of collection at once more laborious and less efficient, and made it exceedingly desirable that, at length, some attempt should be made to remedy the inconveniences of which all so justly complain.

The present system, it is seriously apprehended, occasions a very considerable waste of public money, perhaps of not less than one-third of the whole amount procured. It imposes upon the minister an occupation, laborious and exhausting beyond the conception of those who have never been engaged in it, under which the health of many, and the lives of some, have been sacrificed. It has proved a fruitful source of strife and disunion between ministers and their people, as

well as of great injury to the families which have thus been deprived, sometimes for months together, of their head and protector. It occasions, as the experience of multitudes can testify, continual interruption to business, on the part of those to whom applications are made, and thus often excites feelings which no Christian man wishes to indulge. It causes the amount raised to depend far more upon the boldness and perseverance of the advocate, than upon the intrinsic merits of the cause he pleads; and, finally, tends to encourage the rash and inconsiderate multiplication of places of worship.

If these statements be correct, of which every reader may easily satisfy himself, it will not be denied that, if possible, some better plan should be devised. Under this conviction, a few individuals have, for several months, been occupied in deliberation; and the result is now respectfully submitted to the attention of all those friends who have been accustomed to contribute to Cases of the Baptist Denomination. It is not presumed, that the plan now proposed is free from all defects; but it is hoped, that it will commend itself to the judgment of every reflecting man, as a very considerable improvement upon the former; and the Provisional Committee are happy to say, that it has already received the hearty sanction of some of the most liberal and intelligent friends to the Dissenting interest in the metropolis.

In confining the experiment within the bounds of a single denomination, its projectors utterly disclaim all feelings of a sectarian nature. A variety of considerations, which need not here be stated, concurred to convince them, that this was, by far, the more expedient course. It will be fully understood, therefore, that Subscribers of their own denomination, will pay the same attention to Pædobaptist Cases as they have done heretofore; and, it is with sincere and grateful pleasure the Committee can add, that assurances, more than verbal, have been given, that serious Christians, both in and out of the Establishment, from whom, on the article of baptism, we conscientiously differ, will not, on that account, withhold their kind co-operation.

It only remains, therefore, for the Committee to intreat the liberal and prompt assistance of their friends at large in the metropolis, and its vic-

nity. They will perceive that this is not an *additional* call upon their benevolence, but an effort to render their contributions more efficient, and to present these offerings to our bountiful Lord in a manner more conformable to the genius of the gospel we profess. With one magnificent exception, the contributions hitherto have varied from £20 to £5 per annum; a list of which may be seen at the Mission-house, 6, Fen-court. In determining the amount to be subscribed, it is hoped, that each individual will, at least, resolve on a sum equal to his former expenditure in this way; some have already kindly made a considerable addition to that amount. Friends accustomed to relieve the "Board" Cases are already in possession of *some* guide—but they will not forget what has been communicated to irregular Cases also.

That individuals may be found, who can only be prevailed on to give by the urgent importunity of personal solicitation, the Committee cannot but admit; and, if they could believe that the great body of contributors were of this description, of course, nothing but failure could be anticipated. But they hesitate not to avow their conviction, that this is not generally the case, and their expectation that many will glad-

ly unite in a plan which, if their views of it be just, ought to be equally acceptable to their esteemed brethren in the country, and their friends residing in and near the metropolis. But if their attempts should prove ineffectual, and the scheme they have proposed fail of that support necessary to render it efficient, they will, at least, have the consolation of reflecting, that they have aimed at promoting the comfort of their brethren, the cause of the Redeemer, and the glory of God; and it is obvious that nothing would be easier, in such a case, than to revert to the plan which has hitherto been adopted.

Communications from Subscribers may be addressed to the Secretary, Rev. James Hargreaves, No. 6, Fen-court, Fenchurch-street; and, as some friends may wish for a personal interview on the subject, it is hoped that the Committee will be able to arrange deputations for that purpose ere the close of the year.

It is intended that the plan shall commence its operation with the New-year, 1825. In the present month, (December,) the case from Abbeyliex, in Ireland, examined and recommended by the Board hitherto subsisting, will be collected on in the usual method.

NEW CHURCH.

On Wednesday, the 6th of October, 1824, an interesting meeting was held at a chapel called BEAULAH, near Pont-y-pool, Monmouthshire. Mr. J. Price, of Blaenau, read and prayed; Mr. J. Evans, Pen-y-garn, gave a brief account of the origin and progress of the Baptist interest in those parts; read over the names of 146 members, who had now received their dismissal from Pen-y-garn, to form themselves into a distinct church, and concluded in prayer. Mr. J. James, Pont-rhyd-gr-gwn, stated the nature and origin of the office of Deacons, and then ordained three of the brethren to that office, by the imposition of hands and prayer, and preached on the duty of Deacons and members, from 1 Tim. iii. 13. Mr. J. Michal, Pont-hir, and Mr. T. Morris, Newport, preached to the people, from Matt. xvi. 18; John x. 28.

LINES

On the End of the Year 1824.

The closing year! O awful thought!
May land thee, *sinner*, on the shore
Of vast eternity!
In its last hours may'st thou be taught
To seek the Saviour's grace and power,
To give thee true felicity.

The closing year! O sacred theme!
May waft thee, *Christian*, on its stream,
To everlasting day!
O seize its moments while they last,
And work for God with ardent haste,
Until thou art call'd away.

The closing year! O cheering hope!
May prove the time of Jesu's grace,
To pour his spirit down!
Then will our churches be built up:
Then will they live in holy peace,
And Jesus wear the crown!

PROBUS.

Irish Chronicle.

To the Secretaries.

Boyle, Sept. 20, 1824.

IN my last I spoke of the great stir the appointment of the Education Commission had made in this country, nor is it at all abated; on the contrary, all that conjecture, anxiety, and inclination can suggest, is started—now one report, and then another—but all are to have their *own* wishes complied with by the Government. These reports are producing an unfavourable effect in many places, causing some children to neglect their scripture tasks, and many others to leave the schools, to join those established by the priests of the respective parishes; for these are now become very general, with the hope that a grant will be made to them, with permission to use their own books.

Yet, notwithstanding this statement, it will be gratifying to the Committee to learn, that I scarcely recollect a quarter's inspection in which so many premiums were merited by the scholars, for committing the scriptures, all the receivers of which having committed five, or more chapters, during the quarter, in addition to those before learnt; of this they will be satisfied, when I mention that, to one school I have sent five premiums, to another six, to another ten, to another thirteen, to another sixteen, and to another nineteen; besides several others.

I hope the mention of this will be a sufficient inducement to any of our friends who have suitable books, or other things, to give, to forward them, my stock is now getting very low.

I have the pleasure of stating, that now the dark evenings are coming on, my congregations are increasing in most places, although, through the summer, some of them have continued larger than ever. If inquiry be a pleasing indication concerning the truth, which I believe is admitted by all its friends, certainly there are pleasing prospects in this country, notwithstanding all the superstition, and bigotry, and vice, that yet prevail.

On my lately seeing Colonel P—,

he told me he had neglected to fulfil his promise of writing to you on the proceedings of our Society; he being one whom I had requested to do so; he said he would do it.

J. WILSON.

To the Secretaries.

Newmarket-on-Fergus,

Sept. 20, 1824.

I HAVE been out the last three weeks preaching and inspecting the schools. I am happy to say, that I was well attended, and that there is an increasing desire to hear the gospel. With pleasure I also mention, that I found the schools again increasing, except one, notwithstanding the persevering threatenings, and dreadful and shocking cursing of the priests; it is a critical time with them, and the more they curse, the people get less afraid of them.

It would be tedious to write, and it would also occupy too much of your time to read every circumstance which I might relate; I will only mention a few.

Our congregation here is better than I could reasonably expect; the place being entirely popish, and our Sunday-school here, which I established, is prospering beyond all expectation, in the face of the most determined opposition. There are two priests here, and a popish bishop. On the 30th of August I left here, and arrived in Miltown, about thirty miles distant, in the evening; it is situated on the tremendous banks of the mighty Atlantic, to the north-west of this, and endeavoured to make known the way of salvation to as many as possible, and some appeared greatly staggered with respect to their confidence in the priests: the place is entirely popish. On Lord's-day, the 5th, preached at Moy in the morning, about six miles from Miltown, to a Roman Catholic congregation; there was only one Protestant woman. Four or five families threw off Popery, and others will follow them; there were about thirty of

their children present, and the people were very anxious for a school-master for them; I promised I would provide for them as soon as possible. I was very happy in preaching, though greatly fatigued from walking over the tremendous hills. The people wished me to preach again in the evening, and said that the clergyman intended to come all the way from Miltown to hear; but I could not comply, as I engaged to preach that evening at Ennistyman, and left the clergyman something to do instead of hearing me. I understand he is a great friend of mine, though I never spoke to him. I was told he heard me preach one evening at O'Brien's Bridge, in the county of Tipperary, and I have reason to hope, from what I heard, that the sermon was made useful to him. May the Lord grant, that he may be enabled to spread the gospel in that remote and benighted place. I heard that he declared there was no real religion without a change of heart. I preached in the evening at Ennistyman, about six miles from Moy; the officer commanding the detachment prepared his parlour for the reception of the congregation, though unasked; which was very kind, though I never saw him before: his lady is very pious. The room was very full, principally of the soldiers and their wives. Ennistyman is a dreadfully dark place. I had some arguments with papists at Lahynch, and endeavoured to shew them the way of peace. Here they race horses, and practice all manner of wickedness, on the Lord's-day. I preached in the barracks at Tomgrany, Broadford, and Doonass; the soldiers, police, &c. were very thankful for what they had heard. On Lord's-day, 12th of September, I preached in Thomas Bushe's house at Maynoe, at eleven o'clock, when the priest was saying mass to about forty Roman Catholics; there was only one Protestant family in the whole parish. P——, the late Carmelite, was present, who, with the rest, paid the greatest attention. I enclose a letter from Thomas Bushe respecting him—it is strictly correct; I am sure it will give you pleasure. His leaving the popish religion has given it a great shake. As Paul was a Pharisee of the Pharisees, so he was a Carmelite of the Carmelites, and a leader of the pilgrims. The priests boasted of him, and held him up as an example to others. I was told he has been to Loughderrig in the North, and

all the way to the county of Wicklow, to a famous priest, who is eminent for absolving sin. But the Lord has mercifully shewn him his delusions. He was determined not to hear me the night I preached at Long's, but the Lord had determined he should. He is now most diligent in reading the Irish and English scriptures to all he possibly can, without pecuniary reward. After preaching at Bushe's, I immediately went off to Mount Shannon, in the county of Galway, and preached to a crowded congregation, who heard with the greatest attention; and the next evening a Clanwella to a room full of people. The Lord mercifully preserved me from those who would swallow me up. I hope I shall still be remembered by my friends at a throne of grace. I inclose a statement of the schools for the present quarter. In the Blackwater School, under the patronage of Mr. M'Adam, and regularly attended by Miss M'Adam, a young lady of eminent talents and piety, five of the children repeated, from memory, eighteen chapters each, this quarter, perfectly; and four chapters each imperfectly. One child repeated ten, this quarter, one repeated six, and one three chapters. These children are only six and seven years old, and answered questions in the most pleasing manner. The whole country is convulsed: there was never such a stir in Ireland.

WM. THOMAS.

To the Rev. Mr. Thomas.

Maynoe, Scariff, August 19, 1824.

REV. SIR,

In giving you an idea of my labours during the last quarter, I am constrained to relate the following striking instance of sovereign and redeeming grace, which delivers the captive, heals the broken-hearted, and sets at liberty such as are bound. Although it would be tedious and impossible for me to give you more than a specimen of the pilgrimages, stations, mortifications, &c. of the celebrated Carmelite, who is the subject of this narration; yet, suffice it to say, that I have frequently known him to refuse lying upon a feather bed, he would not lie so comfortable; his bed should be a litter of straw, with the worst covering that could be procured, and when at his own house, his bed would be a mat-made of straw, and a small bit of

hair-cloth would be his whole covering, sheets, blankets, quilts, and all, though he could well afford lying upon a bed of feathers; but mortification was his trade, and he looked forward in hope that his passage through Purgatory would be tolerable, in proportion to his sufferings here. Urged by superstition, he cut off his hair, and began to wear a wig, and resolved on devoting the rest of his days to religious services, in what is called performing rounds or stations at different places in the kingdom, famed for imparting peculiar merit to observances performed at them. Lady's-well, Lough-derrig, Inniscaltraugh, or the Holy Island, &c. were frequently the scenes of his blind devotions, particularly the latter, at least ten or twelve times a year. This island lies in the river Shannon, has a steeple and seven churches; it would be difficult to describe the seven and seven score rounds that are to be performed here on the sharpest stones, with the bare feet, and on the knees; the whole circuit of rounds, put together, is computed at upwards of twenty-eight Irish miles, besides seven Paters, seven Aves, and a creed, carefully counted on a string of beads at each and every of the seven and seven score, or 127 rounds. This Carmelite, who is a young man, and an eminent tailor, states, that you preached at Mr. George Long's, in the parish of Clounrush, last spring, where he happened to be at work, and declares, that when he saw the neighbours collecting to hear you preach, he gathered up the cloth that he had in hand, and retired to an adjoining room, lest he might be contaminated by your pestiferous preaching; and just when you commenced preaching, the light that he had, went out; he then stood up to the room door in the dark, and paid the greatest attention to what you preached, which made an impression on his mind that will never be forgotten; and, at his returning home to Tomgrany, he called at my habitation, but I was not at home, to know from me what I thought of the doubts that were upon his mind, and what I thought of what you preached; and he solemnly declared to my wife and family, that you levelled the Romish religion to the ground. "Oh!" said the Carmelite, at the same time stamping his foot, "Mr. Thomas, the preacher, sunk the Roman Catholic religion, never more to rise." In three or four days after, I met this man in the street of

Scariff, and not twenty yards from Priest Vaughan's door, and, to my great surprise, he spoke very friendly to me, (though he refused speaking to me twice when I spoke to him, since the priest turned me out of the chapel, nor would he even look to the side of the road that I might be at,) and asked me when did I see Mr. Thomas, the preacher; told me that he heard you preach at Long's; said, that you condemned and shook every part of the Romish religion; particularly Transubstantiation, the interference of angels and saints, extreme unction, &c. &c. I took an opportunity then, in a calm, loving, and submissive manner, of pointing him simply to the complete and finished work of redemption, and that the merit of the atonement was not to be attained by doing penance, by confessions into a priest's ear, by purgatory, by masses, ointments, &c. &c.; but that pardon, peace, &c. were unmerited free gifts of grace for guilty sinners, by the sacrifice of Jesus Christ, once offered on the cross, when he had by himself purged our sins, &c. I also endeavoured to impress upon his mind the necessity of reading the scriptures, as the grand medium to bring him to God; and I rejoice to say, that, since that time, he is not a bigot, but like a noble Berean, and is, day and night, and from house to house, at every opportunity, searching and reading the scriptures to all who are willing to hear their joyful sound. He came, on purpose to my house at least four or five times a week these two months back, and never ceases reading the scriptures, and has felt a great desire to converse with me upon the things of God, insomuch so, that he frequently continues, until clear day in the morning, talking of Moses and the Prophets, Christ and the Apostles, &c. This man could read the English well, though he did not know a single letter of the Irish, but could speak it fluently, and having seen several at my cottage, who could read the Irish scriptures, he expressed the greatest desire to know how to read them. I got an Irish Testament, and taught him the Irish letters, and continued instructing him the most part of five or six days: and before he went away, he could read three chapters of the Irish Testament fluently; and, whilst away from me, he applied himself diligently to the study of the scriptures, and to a language so endeared to the natives by every tie of love and affection; and has made

such wonderful progress, that he sat in a class of Irish readers, the three last Sundays, at my house, and read the Irish scriptures in his turn, to the great delight of upwards of thirty persons, who were present upon that occasion; and I am told, by persons for whom he lately worked, that he, with the most indefatigable zeal, spends half his time reading the Irish scriptures to them, and declares that he never will be hindered by priest or bishop from reading the scriptures to his poor benighted brethren; others, following his example, are now, with the greatest avidity, learning the Irish: persons who never before thought of learning it, and thereby ensuring the study of the scriptures, as they will admit an Irish Testament, where they would not handle, or even look at an English one; even a revenue police-man, stationed in the barrack at Scariff, who is a Roman Catholic, is now eagerly learning the native language, and deeply laments that he did not begin when P—the Carmelite did. He begged an Irish Testament of me; I gave him my own, which he sounds into the ears of the rest of the men, who are chiefly Romanists, and borrowed one for my own use.

THOMAS BUSHE.

Received by Mr. Ivey, since the Annual Meeting.

	£	s.	d.
Mr. Henry Cox, by Rev. Mr. Shenstone.....	1	1	0
Mr. Bass, by Ditto.....	1	1	0
Rev. Professor Martyn, Kimbolton.....	1	1	0
Mrs. Franklin, Albory....	0	10	0
A Farmer's Comment upon Prov. iii. 9.....	1	1	0
Rev. J. Hindes, Sharnbrook	1	1	0
Rev. E. West, Chenies ...	1	1	0
Mr. Kent, Southampton-row.....	1	0	0
Addition to Collection at Annual Meeting.....	0	12	0
Mrs. Duthoit, by Rev. Wm. Shenstone.....	1	1	0
By J. Wilson, Jun. Scotland-yard, small Collections.....	1	6	0

	£	s.	d.
Miss Parr, Petersfield....	0	10	0
For the "Rye School," by Mr. Smith.....	5	0	0
From Battle, by Mrs. Sargent.....	2	7	0
Mrs. Wright, of Naylon...	1	0	0
Collections and Subscriptions from the Northern District of the South-east Baptist Association, by the Rev. John Evans, of Brecon.....	10	0	0
By Rev. T. Edmonds, of Cambridge.....	2	0	0
By Rev. D. Davies, from a Friend in Wales.....	1	0	0
Rev. Wm. Nicholls, Col-lingham.....	5	0	0
P. S. Ward, Esq. Bristol, by Mr. Phillips.....	5	0	0
Plymouth Society in Aid of Missions, by W. Prance, Esq.....	4	12	6
A Friend.....	300	0	0
From Rev. Mr. Horton, of Devonport.....	6	0	0

Collected in September, by Mr. Pritchard.

At Abingdon.....	16	10	6½
By Ditto, at Oxford.....	13	7	7

Received by Mr. Burls.

By Rev. Moses Fisher....	54	10	6
By Rev. John Dyer.....	17	17	0
Legacy of £100, of Joseph Harris, Esq. late of Trowbridge — (less by Legacy Duty, £10)....	90	0	0
¼ Subscription for Lyme Irish School, by Mrs. Flight.....	2	0	0
Collected by Rev. Mr. Gibbs:			
At Nottingham.....	70	10	0
At Derby.....	13	6	6
At Northampton.....	7	0	0
At Newark.....	1	0	0
At Loughborough....	2	10	0
From Portsea, by Rev. C. T. Mileham.....	12	5	0
Eros, Haddenham.....	2	0	0
Richard Foster, Jun. Esq.	10	10	0
From Salehouse, Norfolk, by Rev. Mr. Upton....	1	3	6
Ilford, Penny-a-week Society, by Rev. Mr. Smith	7	10	0

* * The Friends of the Society are respectfully informed, that Mr. Burls, the Treasurer, is much better; though it is still feared his valuable services, in future, will be lost to the Institution.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

BOSTON,

LINCOLNSHIRE.

ON Thursday, September 23, 1824, a meeting was held in the Baptist Chapel, Liquorpond-street, Boston, for the purpose of forming an Auxiliary Society, in aid of the parent institution. An introductory discourse was preached the preceding evening, by Mr. S. Sutton, Missionary from the East Indies, from Psalm lxxiv. 20; "*Have respect to the Covenant, for the dark places of the earth are full of the habitations of cruelty.*" He gave an affecting description of the degraded state of the heathen. The public meeting commenced at two o'clock on Thursday, when appropriate and interesting addresses were given, by the Rev. Messrs. Wilbourn and Ratcliff, Methodists; Rev. Messrs. Taylor, Bissell, Everett, and Yeats, General Baptists; and Messrs. Sutton and Macpherson; in moving and seconding the resolutions connected with the object of the meeting, which were unanimously adopted. Mr. Macpherson, of Hull, preached in the evening an impressive sermon from Luke xiv. 23; "*Go into the highways and hedges, and compel them to come in, that my house may be filled.*"

Much Christian feeling seemed to pervade our assemblies on this occasion; and an elevated tone of pious feeling greatly promoted. The collection amounted to £10, and nearly the same sum was obtained by subscriptions.

J. H.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Mrs. Marshman to Mr. Dyer, dated

Serampore, 9th June, 1824.

BEFORE the last distressing inundation we had seventeen schools, in and about Serampore; but since that period we have had only thirteen. We are now about to erect a new one, which is to be called the Chatham Union School. We assembled eleven little girls upon the spot early this morning, where we intend erecting the school. It is to us one of the most astonishing circumstances we have ever met with in this country, that the children are so willing to learn, and their parents so willing to let them. What we had been striving at, (but in vain) for twenty-two years, is now effected with but little trouble. Surely, it is the Lord's doing, and it is marvellous in our eyes; and He shall have all the praise, for it is due to Him alone.

You will be happy to hear that Dr. Carey is quite recovered, and preaches just as delightfully as he did before his long and severe illness.

CALCUTTA.

WE are happy to find, by recent arrivals from this station, that Mr. and Mrs. Leslie reached Bengal in safety, after a voyage of nearly seven months' duration, in the latter end of May. They were received with great kindness, both at Calcutta and Serampore; but it appeared doubtful, at the date of these letters, whether Mr.

Leslie should be fixed at Monghyr, or at Digah, as it appeared that the latter station, which, our readers will recollect, became vacant by the death of Mr. Rowe, in October, 1823, required his services yet more urgently than the former.

We are grieved to add, that the health, both of Mr. and Mrs. Eustace Carey has been so much impaired, that the physicians have recommended a return to Europe, as the only probable means of their restoration. At the very period of this decision, and after, at Mr. Carey's request, his brethren had met specially to pray for direction on his behalf, an American vessel was in the port, the supercargo of which being a pious man, had attended their worship at the Circular Road Chapel, bringing the Captain, and other officers with him. When these gentlemen knew that it was determined that Mr. Carey should leave India, they proposed his taking Philadelphia in his way, and agreed to convey him and Mrs. Carey for about half the usual sum. It is probable, therefore, that Mr. Carey has arrived, by this time, in the United States; and, if it should please God to grant him strength sufficient for the voyage, he may shortly be expected in England.

In the letter which communicates this intelligence, Mr. Carey takes occasion, also, to advert, in the following terms, to the progress of Female Education.

THE female department of the Benevolent Christian School Society is prosperous. Mrs. Colman is a steady devoted superintendant, and the Society has been highly favoured in being able to avail itself of her services. Ten schools are now in motion, and we hope more will be formed as soon as funds can be realized, and suitable places and situations found out. We trust for some small portion of your

interest in favour of this important work. It is, indeed, a most important and delightful feature in the present state of Missionary works in Bengal. It is a demonstration that the labours of these past thirty years have not been in vain; but that, over and above the actual conversion of the natives, much is doing; yea, much has already been achieved in favour of the great object for which Mission Societies exist. The way of the Lord is preparing, mountains and hills of prejudices are levelling, and valleys of ignorance are filling up with speed. We need, dear Sir, to reflect upon these things, that we may take heart.

SALATIGA, (*Java.*)

*Extracts from Mr. Bruckner's Journal,
lately received.*

(Concluded from page 497.)

DECEMBER 18, 1823.—Walked about two miles to a small village, in which I had been once before, and then found the priest inclined towards the gospel. I met him to-day again, and found him sick; but when he saw me, he was glad and sat up. I preached the gospel once more to him. In the meantime I heard him several times sigh, "O God Jesus! pardon all my sins." His son, who was present, and heard with attention, was exhorted by the old priest to mind well, and lay it in his heart, what he heard of me. Walking after this a little about in the village, in search of more people, but I found none at this time: then I entered to the head-man's, whom I found at home. He asked me what he had to do, if he should be converted? In answer to his question, I opened the gospel to him, and enjoined on him to believe in, and pray to Jesus, who was most willing to receive sinners. He seemed as if he were willing to receive the gospel. Finding no farther occasion to make the gospel known to more persons in this village, I returned homeward, and in my way had to pass through another village; but found no opportunity in it for preaching the gospel, as I saw no people.

January 9, 1824.—I went to a village, in which I spoke in four or five houses the word, until I felt my lungs sore. The people seemed to understand a little more of the gospel. One

said to his fellow, after I had left the room, "The words of that gentleman are excellent." Another said to me, "I have been very desirous to come to you to be taught farther in the ways of God; but I have always so much work, that I cannot spare an hour for the good cause." I said to him on this occasion what was necessary, which he took very well.

13th.—Went to a village; being entered, I perceived an old man enter his hut. I followed him, and two natives more came in after they had seen me, probably from curiosity, wishing to know what I had to do here. I asked the old man, what he thought would become of him, if he died? He replied, "Earth." I endeavoured to make him understand that there was a future state of happiness and misery; but he appeared as senseless as wood. The others, who had come in, after they had listened a few minutes, went away, though I bid them to stay and listen, for they appeared as ignorant as the old man. After I had talked for some time to him, without apparently gaining the least on him, I went to another part of the place, where I met a few men together, who seemed willing to listen to my message; then I went to the priest, who told me that he prayed to God for mercy, in the name of Jesus.

15th.—Went out, when I happened to meet with a few men, one of whom I asked, whether he knew God? "No," (replied he,) "I am very ignorant." Some others more came around me. I began to tell them of God's love in Christ. This seemed to arrest their attention, and they seemed to understand. Having talked to them a certain length in this strain, and applying the truth more particularly to themselves, they expressed their gratitude, saying, "We thank you much for coming hither, to tell us of these things." Then I entered a room where I heard some persons at work. I began to talk to them present of divine things; but they were very loquacious, so that I could do very little now.

February 19th.—I spent a few pleasant hours in a village; I talked in the beginning but to one, but after a few minutes several of the neighbours came around me, who expressed a desire for hearing the word. I spoke then, and read to them from the New Testament; and they paid proper attention to it; they expressed a great wish for a book from me, that they

might be able to read themselves, what I had been telling of the way to salvation. But I told them this was the only book of the kind I had. One said, "Then copy but a few pages from it for me." In the mean time I recollected that I still had a copy more of the Gospel of St. John at home, which I promised to give them: of this they were very glad. Thus, it would seem, as if there would come a little hunger after the word among these people; and if this be the case, we may hope that the hour of the Lord is at hand, for his visiting this nation in his infinite mercy.

BENCOOLEN.

A QUARTERLY letter, dated January 15, 1824, has been lately received from our Missionaries at this station. We can, at present, only extract that part of it which refers to the Native Schools.

"Our native schools are in a truly flourishing state. Opposition has, in a great measure ceased, and people begin to suspect that educating their children may possibly be attended with benefit. You have already been informed that all the schools in and about the town have been removed to the Mission premises. Here a most gratifying sight is every day exhibited, of a hundred and fifty, or more, wild little fellows, subjected to the regular discipline of a Lancasterian school, and improving in useful knowledge. The boys are taught to read, write, and spell; they are also instructed in Arithmetic, the principles of the orthography of their own language, and in a few of the most simple truths in Astronomy. Geography, History, Chronology, and some other useful branches of knowledge are still wanting, which our utmost efforts have not yet been able to supply. A large school-room, capable of containing two hundred and fifty boys, is in a state of considerable forwardness, and when finished, will, we hope, soon be filled with scholars.

Two public examinations have been held in the Court-house, that containing the largest room in the settlement; the one in August last, the other on New-year's-day. On both occasions, the scene exhibited was nearly the same. The boys went through the manual discipline with their slates,

pencils, &c. produced specimens of their writing, repeated lessons written from dictation, and worked sums in Arabic figures. It was truly amusing to see the little monitors, with sticks in their hands, walking up and down the ranks, with all the gravity and sternness of drill sergeants, while the different classes under their care obeyed the word of command with a promptitude and correctness that were truly gratifying; and to some of the spectators not a little surprising. The Lieutenant-Governor, and the gentlemen of the settlement, were present on each occasion; and, on New-year's-day, Lady Raffles, and several of the ladies, honoured the examination with their presence. The impression on the European inhabitants here is most favourable; they consider the school-system as the dawn of civilization and good morals. Sir Stamford seemed both surprised and delighted to see the little savages, as he pleasantly termed them, reduced to such regular discipline, and exhibiting such unequivocal proofs of advancement in knowledge. A little boy having spelt very correctly a few words proposed to him, Sir Stamford caused a petty chief to be placed by the side of the boy, and required him to spell the words which the poor boy had just spelt; but though a man of nearly sixty years of age, he could not spell one of them. His fruitless attempts to match a little boy, raised a general laugh, and taught the Malays to expect that the next generation will far excel the present. Many of the best boys were rewarded with valuable presents, at the expense of government; some of them receiving not less than a complete suit of clothes. These rewards for improvement were all delivered in the presence of Sir Stamford, who condescended to speak to the boys himself, and to excite them to future exertions. At the examination on New-year's-day, there were more than three hundred boys present; the number having been augmented since the examination in August. We regret that we are so soon to lose Sir Stamford; he has been the friend of Missions in these countries, and has manifested no small degree of concern for the moral improvement of the Malays, but his state of health imperiously requires his return to Europe, where we most sincerely wish him every blessing. He will cause the allowance which we have hitherto received for the support of the schools, to be continued; but who his successor will be,

and whether he will feel the same interest in promoting missionary objects, we cannot tell. We would be thankful for the assistance and support we have enjoyed, and look above for future help.

We propose forming an Arabic class in the school on the Mission premises; and a sort of Grammar, with a Malay translation, such as is used by the natives themselves, is now being copied for the purpose. Such a step will be gratifying to the Malays, who are much prejudiced in favour of the Arabic language; it will give the boys a few new ideas on language in general, while it will dissolve the charm that surrounds a few vain and ignorant persons, who are considered prodigies of learning, because they can pronounce a few Arabic words, with the meaning of which they are commonly but little acquainted.

A gentleman of the civil service here, has lately visited the southern districts, in his official capacity, and amongst other instructions received from the Lieutenant-Governor, he was directed to inquire into the practicability of establishing native schools. He took a few of our books with him for distribution, and one of the chiefs there, when he saw the books, expressed an earnest desire to send his son to us for instruction. This gentleman, since his return, has presented a report to government on the subject of schools; from which it appears that a great number of schools might be formed, comprising a grand total of two thousand boys. As such an establishment would be attended with a very considerable expense, the Lieutenant-Governor has not authorized it, but will, before his departure, write to the Supreme Government in Bengal, recommending it.

HONDURAS.

Our last Number contained a letter from Mr. Fleming, acquainting us with various particulars in relation to the station he expected to occupy at the Mosquito Shore, and expressing his intention of writing, at greater length, by some future opportunity. This anticipation, alas! will never be realized; for ere this devoted young man could enter upon his work, he has been called to quit the scenes of mortality for ever. Nor can we stop here: a

few days after his decease, his affectionate partner was called to follow him into the world of spirits; and they now rest together, till the resurrection morn, in the land which, only two short months before, they had entered as the messengers of salvation! Since the death of Mr. Grant, who, in 1799, expired at Serampore, eighteen days after he landed in India, the Society has not been called to mourn the removal of a Missionary under circumstances so painfully solemn and impressive. Under bereavements so unexpected and awful, our only resource is in the conviction of the holiness and goodness of the great Arbiter of life and death. May believing contemplations on his character, assuage the grief of those respected friends and relatives of the deceased, who feel most tenderly interested in the sad event!

Mr. Bourn's letter, which is dated September 14, contains only the statement of Mr. Fleming's death, which took place the preceding day, after an illness of five days only. Mrs. Fleming was then ill, but nothing serious was apprehended. From another quarter, however, we have since derived the afflicting intelligence respecting her, which we have already given. May wisdom be given us rightly to interpret these mysterious dispensations of Divine Providence!

TARTARY.

OUR readers will recollect the account given of Mr. Daniel Schlatter in our Number for November 1823. We have now to present them with the translation of a letter from that highly interesting man to our much-esteemed friend, Mr. W. H. Angas. It will be seen that he declines the proposal made to him by the Committee, *immediately* to leave his present situation, and employ himself solely in Missionary labour: but, we trust, it will not be long before he will have acquired that thorough knowledge of the Tartar habits and customs, which he deems a necessary prerequisite for these engagements.

Ohrloff, on the Moltachna,
April 27, 1824.

DEAR AND BELOVED FRIEND,

I received your dear and important letter of March 9, through means of my dear mother, under date of April the 17th, old style. Praise and thanksgiving be ascribed to my heavenly Father and our Lord Jesus Christ, who, out of his love and mercy, strengthens me in so great and so gracious a variety of ways, and now again, through your letter, and by the lively interest the dear friends in England have taken on my behalf. Receive my grateful salutations, much beloved, even all this way from the High Table lands of Tartary. So much has the Lord done for me, temporally and spiritually, that my heart is full; and in answer to the question, Have ye lacked any thing? I reply, with a mixture of gratitude and shame, No, Lord, nothing! But O, how lifeless, and thoughtless, and satisfied with myself, do I at times feel! But to complain of myself, there would be no end; I will rather praise God on account of his fulness, which we have in Christ, even grace for grace. My mother and dear friends have informed me of many things, which you have communicated to them; and how much they have been rejoiced at your faith and love. Your address to the Mennonites (calculated to produce in them both joy and shame) has been much read, and sought after by the settlers here. How much can God bring to pass through human means! How little have I done as yet for my brethren, after the flesh, which indeed are all mankind! How much have the English brethren done, and how little during twenty years past, have the Mennonites done, towards extending the kingdom of God among the Tartars in these parts! They are at present, however, beginning to make a stir among some, (though these are not many, God knows,) whilst others, opposed to the gospel under the garb of a humble piety, lead astray the simple and inexperienced, who, for want of knowing better, will hear of nothing new, and readily believe that Missionary efforts are opposed to the principles of their church, and, consequently, any interest taken in such efforts are regarded in the same light. They imagine, also, that such things would tend to produce a change of sentiment among the churches, as well as endanger the privileges which they already hold from the emperor. But as

to the latter of these two suppositions, the reverse is more likely to be the case, as the emperor and his council exhort their subjects, and encourage them to forward the good work, as a thing both praiseworthy and beneficial. It is my wish, as well as that of Mr. Cornies and other friends to humanity, that you would pay this colony a visit: so that, under a blessing, you might be a rod to the untoward, an instructor to the ignorant, a strengthener of the weak, and to confirm those still more who stand. To this desirable end we will not cease to pray, that the Lord may grant you health of body, as well as disposition of mind, to direct your steps hitherward. From what, indeed, you have said to my mother, we have great hopes on this wise. God grant it.

But in reply to the contents of your letter, I must necessarily be short, as I have very little leisure at present. My Tartar (whom I serve) having much for me to do, I beg you will bear with my brevity. I have God to praise and thank for a good state of health, and a hardy constitution; and having been accustomed, from long use, to little food and clothing, as well as hardships of different kinds, I have not felt a great want of bodily comfort; but, as I am not far enough advanced in the Tartar manner of field work, and managing stock, and consequently as yet but a learner, I serve only for my food. For what Tartar clothing I have needed, together with other little wants, in which is comprised chiefly postages of letters, the Lord has provided through other friends, and the amount has never exceeded above ten pounds sterling a year. For the exceeding kind offer made me, I tender my very warmest thanks, and accept of it, for this time, the more willingly, as I am aware how much it will contribute to calm the anxious heart of a dear mother, too anxious about the welfare of her children. O how great an encouragement to her, how great a support to her faith has your letter been to me, and the aid therein offered me. The Lord will surely reward my good friends, to whom once more I express my most grateful acknowledgments. I take now the liberty of drawing the sum of £50 sterling, which I will lodge in the hands of our dear friend, Cornies, to be ready in case I should require to make use of it, and that will be when the Lord convinces me that I ought no longer to remain in

my present situation of a menial servant to a Tartar, but devote myself altogether to proclaiming the word of God, by journeying among this race of people. But for the present, I cannot see it my duty, and therefore do not as yet feel the disposition to leave my post. For the present, therefore, I prefer to live in this more retired way, praying fervently that the Lord would grant me to become a light to these heathen, so that through me our Father which is in heaven may be glorified. And, O how great a task! But as I seem in small things so far from being faithful, how shall I be faithful over the much greater things which would be required of me, in so much larger a sphere? Beloved friends, support me by your prayers; and should I even not be united to your Society as your Missionary, still to be united with you in spirit would be, no doubt, my greatest joy. With regard to a correspondence, I have in general so little leisure time, that I am seldom able to write to any friends but my mother, and my acquaintance being pretty extensive, I am a great many letters in debt. Unfortunately I have promised too much, so that I fear I shall appear to many a deceiver. How then shall I make fresh promises? Should the Lord, however, grant me time, I shall have great pleasure in writing to you. I must beg of you, however, on your part, not to cease writing my mother and self, for the encouragement of us both. Not having always the means sufficient for paying postages, is another reason added to my lack of time, why I have written less frequently. The sum offered me by the Society is, therefore, the more acceptable. Respecting the establishing a Missionary Station in these parts, I doubt much if it would be allowed; though to this I cannot speak decidedly.

Finally, may the Lord (good and faithful) grant you, together with all other good friends, his blessing. Pray for me, that I may have given me faith, love, and hope, in good measure. I beg my cordial regards to all friends composing your Missionary Society; and Mr. Cornies, who is at present at Petersburg, desired his very cordial regards to you, as well as to all the friends in London, before his departure.

The mercy of God, and the love and peace that are in Christ, abide with you and your loving grateful friend,

DANIEL SCHLATTER.

Moravian Missionary Society.

SOME of our readers may, probably, have seen, in the public papers, a copy of an Address by the Rev. C. F. Berg, Moravian Missionary in Barbadoes, to the House of Assembly, in which, while requesting permission to occupy a new station, he refers, in language of pointed censure, to the proceedings

of Missionaries of other denominations. It is but justice to the respectable body to which that individual belongs, to state that their Secretary, the Rev. C. J. Latrobe, has written an official letter to the Secretaries of each of the other Missionary Societies, declaring, in the most explicit manner, their decided disapprobation of the step taken by Mr. Berg, who, it is added, will shortly be removed from Barbadoes.

Contributions received by the Treasurer of the Baptist Missionary Society, from October 20, to November 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of Mr. J. M. Harris, late of Trowbridge .. 200	0	0	
Duty	20	0	0
(Messrs. S. B. Clift & J. Wilkins, Executors)	180	0	0
Uley, and Westbury Leigh, by Rev. W. Winterbotham	22	8	0
Portsea, Portsmouth, &c. Subscriptions and Collections, by Rev. W. Gray and Mr. Ellyett	86	19	0
Foxton, Subscriptions, &c. by Rev. Joshua Burton	6	0	0
Goswell-street, Auxiliary Society, by Rev. J. Peacock	17	0	0
Keppel-street Ditto, by Mr. Marshall	35	0	0
Chatham, Juvenile Society, by Capt. Pudner	20	0	0
Olney, Subscriptions, by Mr. W. Wilson	15	0	0
Modbury, Ditto, by Rev. Samuel Nicholson	2	13	0
Birmingham Auxiliary, Coventry, Baptist Church, by Mr. Oswin	20	0	0
Yarmouth, Collection, by Rev. Edward Guymer	5	10	0
Devonport, Morris-square, Auxiliary Society, and Sundries, by Rev. T. Horton	24	3	6
Southampton, Collection & Subscriptions, by Rev. B. H. Draper	12	1	6
Whitchurch, (Hants,) Ditto by Rev. P. Davies	17	13	10
Bromyard, collected by Miss Hopkins	1	16	9
Danzig, and other Mennonite Churches in Prussia, by Mr. J. Bachdach	90	0	0
Hull & East Riding Auxiliary, by J. Thornton, Esq. Treasurer :			
Beverley	23	15	0
Bishop Burton	7	1	1
Bridlington	19	1	3
Cottingham	7	3	0
Driffild	4	6	0
Hull	83	11	2
Hunmanby	2	0	0
	146	17	6
East Lancashire Auxiliary Society, by Jos. Leese, Esq. Treasurer :			
Accrington	9	4	1
Bacup	39	13	6
Colne	10	0	0
	59	2	7

£ s. d.

Essex, Auxiliary Society, by Rev. J. Wilkinson :*

Braintree	3	15	0
Earls Colne	10	0	0
Potter-street	4	0	0
Rayleigh	4	15	6
Saffron Walden	14	9	3
Ditto, for Translations	4	4	0
Waltham Abbey	6	8	1

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TRANSLATIONS.

Paisley and East Renfrew Bible Society, by Rev. R. Burns...	30	0	0
—— Youth's Society for Religious Purposes	10	0	0
Dublin, Mrs. Gardiner	1	17	0

FEMALE EDUCATION.

Monmouthshire, Female Society, by Mrs. Conway	40	0	6
Dublin, Baptist Female Education Society, by Mrs. Parkes...	5	9	11

* Those Churches in this Auxiliary, which have not yet remitted their Contributions, are respectfully solicited to forward them without delay.

TO CORRESPONDENTS.

The Thanks of the Committee are presented to Mrs. Davis, of Reading; and Mr. Coles, 227, Tottenham-court-road, for sundry Magazines, &c. for the Mission.

Any Friends, who may have Reports, Missionary Heralds, or Quarterly Papers, lying by them not wanted, will oblige the Secretary by sending them to the Mission House.

The list of Contributions, &c. from the Oxfordshire Auxiliary, arrived too late. The sum from *Ensham* will appear in its proper place next month.

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Rev. William Newman.

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